

NEW REVISED EDITION

Islāmic Way of Worship



Ṭahārah, Ṣalāh, Sawm, Zakāh, Ḥajj



Muhammad Imdad Hussain Pirzada

AL-KARAM PUBLICATIONS



*Allah's name I begin with,
the utmost Kind, the ever Merciful.*

Islāmic Way of Worship

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A translation of the Arabic text *Imdād al-Fiqh fi'l-'Ilm*,
written by Muhammad Imdad Hussain Pirzada,
translated by Tahir Mahmood Kiani.

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Photo of the Ka'bah in Masjid Haram, Makkah, Saudi Arabia. Photo captures the moment on 7 March 2011 when the author of this book was facing the sacred House amongst a multitude of worshippers, writing the final words to his five-volume commentary of the Qur'an, the *Tajfir Imdad al-Karam*.



Abbreviations used in the book:

- ²⁶ *azza wa jalla*, the Mighty and the Glorious.
- *jalla 'llaha 'alayhi wa sallam*, Allah bless him and grant him peace.
- [a1] *alayhi 's-salam*, upon him be peace.
- [ra] *radfay 'llaha asby'ah*, Allah be pleased with him/her.

To my noble teacher, the *Diyā' al-Ummah* (Luminary of the Nation),
Justice Shaykh Muhammad Karam Shah al-Azhari,
and to every male and female Muslim who strives
to understand his or her religion.

Muhammad Imdad Hussain Pirzada



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Foreword

It was in 1964 that the respectable 'Allāmah, Muhammad Imdad Hussain Pirzada, enrolled at the Dar al-'Ulūm Muhammadiyyah Ghawthiyyah in Bhera, Pakistan, after successfully completing his matriculation of secondary education in Jhang. In a very short span of time, he was able to gain a distinguished position in the eyes of teachers as a result of his intelligence and brilliance, as well as his nobility and integrity. As time went on, gradually his many talents began to shine. With much passion and interest, he would take part in the weekly student gatherings of *radwat al-jalabab* at the Dar al-'Ulūm, by means of which his abilities in oration and eloquence continued to enhance further.

Pirzada Sahib graduated from the Dar al-'Ulūm Muhammadiyyah Ghawthiyyah in 1970 and began his practical career by becoming the Imām and Khaṭīb (deliverer of sermon) at the Central Nūrī Masjid in Lahore, situated directly opposite the central railway station. For being an excellent Khaṭīb, his prominence quickly spread in all directions like the fragrance of a flower. After some time, upon insistence from friends in England, Pirzada Sahib was selected for the service and propagation of Islām in England, the cradle of Western civilisation. Consequently, he travelled to Britain, passing through and visiting the two sacred sanctuaries in Makkah and Madīnah (*ḥaramayn sharifayn*) on route, and then took the town of High Wycombe as his abode. After some time, divine will decreed certain causes that led to him bidding High Wycombe farewell and so he moved to Milton Keynes. Milton Keynes is a new

town that has a design brief to become a city, located at a distance of just over forty miles from London. Due to its spaciousness and expansion potential, and its pure atmosphere and expert planning, Milton Keynes has a unique status among the towns of Britain. In Milton Keynes, Pirzada Sahib laid the foundation of an Islamic institution named Jamia Al-Karam (*jamī'at al-karam*).¹ Here, his God-given educational and tutoring capabilities had an opportunity to grow and develop. In this field of work too, he was able to demonstrate his abilities so remarkably well that friends as well as strangers all fell into acknowledgement with great admiration. But still, however, there were some aspects to his countless God-given talents that remained hidden as of yet and awaited an appropriate time to appear and be known, as well as develop and flourish.

Alongside his propagation activities, now Pirzada Sahib had begun the work of teaching and tutoring. Immediately, he felt the need for such instructive books for the education of fundamental religious disciplines that could perform the task of a key in order to unlock the majestic treasure of Islamic sciences in the current atmosphere and contemporary context of modern Britain. In spite of thorough search, he did not find any book that would fulfil the standard he was looking for. Consequently, placing his trust in Allah ﷻ, he made a firm resolve to author such instructive books himself that would become useful in teaching the very important, complex and technical disciplines of *ʿilm al-sharʿ* (science of Arabic etymology) and *ʿilm al-nabʿ* (science of Arabic syntax); books that would contain the particulars and characteristics of these skills, and at the same time be able to inspire interest and engagement from the students, who have grown up in an atmosphere where the national and state language is English. For students of the science of etymology, he authored the book *Imdād al-Sharʿ*, and for students of the science of syntax, he authored the book *Imdād al-Nabʿ*. In the field of educationally instructive books, this was Pirzada Sahib's first endeavour. Allah ﷻ granted these books popularity and acceptance that is worthy of envy. For the rules related to these disciplines and

for their clear explanation, examples were certainly written in Arabic, but the commentary to these rules and principles were written in eloquent, easy and flowing English and Urdu. From amongst the people of knowledge, whoever has reviewed and studied these books, has admired them greatly.

Following the publication of these two books, another flower has now blossomed in his garden of literature and writing; the fragrance of which has scented the aroma of life for the students of Islamic sciences. Pirzada Sahib has written this book for students of *ʿilm al-fiqh* (science of Islamic jurisprudence), which is titled *Imdād al-Fiqh fi'l-Ibādāt*.² Alongside granting the endless blessings of intelligence and brilliance, Allah ﷻ has further blessed Pirzada Sahib with an elegant and graceful liking. He arranged for this book, which is full of blessings, to be published from Beirut by the prominent centre for printing and publishing, Dār al-Fikr.³ After being published, this book is now illuminating the hearts and minds of those passionately seeking the knowledge of jurisprudence. This book is written by Pirzada Sahib in the Arabic Language. Although this is his first attempt in authoring a book in Arabic, nevertheless, his Arabic text is coherent, heart-warming and soul-uplifting; reading it one would assume that an experienced litterateur of native Arab origin had put pen to paper.

Matters of jurisprudence and issues concerning manners of worship have been divided into chapters and sections. Then, within them, the related content has been so well put together that even the most difficult and complex issues themselves find their way into the heart of the reader. The one in pursuit of study is not left facing difficulty or struggle. Nothing has been written without due authenticity and reference. Every matter has been supported with a reference from authentic canonical works, as a result of which, the benefit and authenticity of this book has been further enriched.

¹ *Imdād al-Fiqh fi'l-Ibādāt* (literally: The Assistance of Jurisprudence in Matters of Worship) has been authored by Muḥammad Imdād Hussain Pirzada written in the Arabic Language.

² The book in hand, *Islamic Way of Worship*, is the English translation of this book.

³ The first edition of *Imdād al-Fiqh fi'l-Ibādāt* was published in 1993 by Dār al-Fikr in Beirut, Lebanon, and the second edition was published in 2003 by Dār al-Salam in Cairo, Egypt.

¹ At the time of writing this foreword, Jamia Al-Karam was situated in Milton Keynes, Buckinghamshire. In 1999, Jamia Al-Karam moved to its present location in Redford, Nottinghamshire, at the large 30-acre campus of Euxon Hall.

To Pīrẓada Sahib, we sincerely forward our heartfelt congratulations and compliments upon these great intellectual achievements; and with much humility and humbleness, we remain praying to the Lord of all the worlds for the long life of Pīrẓada Sahib, for the expansion of his benefit and blessings, and for the exceptional success in his noble objectives and firm resolves. The graceful presence of Pīrẓada Sahib is a source of great pride for the Dār al-‘Ulūm Muḥammadiyah Ghawthiyah of Bhera. May Allāh ﷻ grant continuous success to his educational institution, Jamia Al-Karam, and may He make it a centre of guidance and direction from where such devout (*rabḥānī*) scholars are trained until the Day of Judgement, who constantly turn the darkness of hearts into illuminations of light. In fulfilling this exalted task, may Allāh ﷻ bless all those who are providing their assistance, support and contributions with the blessings and favours of both worlds. May Allāh ﷻ accept this prayer for the sake of Tā-Hā and Yā-Sīn, the Messenger Muḥammad ﷺ.

The later Shaykh Muḥammad Karam Shah al-Azhari

*Bhera, District Sangolha, Pakistan
Known as Dīyā' al-Uṣmāh (Luminary of the Nations)
Founder of the Dār al-‘Ulūm Muḥammadiyah Ghawthiyah of Bhera
Author of Tāḥīr Dīyā' al-Qur'ān and the award-winning Sirr Dīyā' al-Nabī
Former Honorable Justice at the Supreme Court of Pakistan*



Introduction

The religion of Islām is the name given to that specific combination of beliefs (*aqā'id*) and actions (*a'māl*), the foundation of which is based upon the particular knowledge which has been conveyed from the divine court of Allāh ﷻ through the Seal of Prophets, the Messenger Muḥammad ﷺ, to his nation and community (*ummah*). This is the knowledge in which the provisions for guidance are present for the human race until the Day of Judgement.

By virtue of His omnipotent power, Allāh ﷻ has promised to preserve and protect this pure fountain of knowledge. Consider the wonder of Allāh's utmost power that in every age, He took the work of protecting and preserving this knowledge from His servants. Hundreds of thousands of individuals from the Muslim *ummah* devoted their entire lives in every age for the preservation of this sacred knowledge, its explanation and propagation, its application in accordance with the new needs and demands of the age and life, ■ well as its transmission and dissemination.

In order to protect and understand this divine knowledge, these scholarly and intellectual individuals formulated and developed many servant knowledges and secondary sciences. They wrote exegeses and commentaries to the noble Qur'ān and forwarded translations in countless languages. In order to intellectually examine and scrutinise, as well ■ protect and preserve, the pure life of the Prophet Muḥammad ﷺ, which is the greatest treasure of knowledge after the noble Qur'ān, they worked so hard and exerted

such intense effort that their scholastic contribution and their intellectual achievement is a credit that only belongs to the scholars of the Islāmic community.

The science of jurisprudence (*ʿilm al-fiqh*) is one greatly valuable knowledge amongst these knowledges. In this science, the discussion concerns the practical teachings and commandments of Islām. It is this science that informs us of what is obligatory (*ṣaḥ*), incumbent (*waḡib*), sunnah or recommended (*masāḥab*), what ■ forbidden (*ḥarām*), disliked (*makrūḥ*) or contrary to the preferred (*khiḥ al-awāl*), and what is simply permitted (*mubāḥ*). In this science, the lawful (*ḥalāl*) and the unlawful (*ḥarām*) are discussed and methods of how to practically implement and fulfil the obligations (*ṣarāʾiḥ*), the incumbencies (*waḡibāt*) and the sunnahs are explained and elaborated upon.

The significance of worship (*ʿibādāt*) in the individual as well as the communal and societal lives of Muslims is something that is not in need of explanation. This worship is the eminent feature and particular characteristic of Islām; it is the sign of a Muslim. Upon it depends the success of a believer in the worldly life and in the life of the hereafter. It is for this reason that seeking enough knowledge is ■ obligation upon every Muslim by means of which he or she can correctly perform all the acts of worship and differentiate effectively between the lawful and the unlawful.

In the books of jurisprudence, the issues and matters pertaining to the Islāmic way of worship are mentioned in great detail. Moreover, the books of jurisprudence are somewhat available in all those languages that are spoken in areas populated by Muslims. However, in this day and age of industrial and technological advancement, human beings have rendered themselves so occupied that they have no time to spend on deep study in order to extract the teachings from large and encyclopaedic works.

For this reason, there was a need for such a book that could convey the issues and teachings concerning the Islāmic way of worship in a concise and comprehensive manner.

INTRODUCTION

The respectable brother and founder of Jamia Al-Karam in England, Muhammad Imdad Hussain Pirzada, recognised this need of the present time and with profound hard work extracted and gathered together all the essential and necessary teachings concerning the Islāmic way of worship from the famous, canonical and historical works of jurisprudence, the knowing of which is a must for each and every Muslim. He named this endeavour of his ■ *Imdad al-Fiqh fi'l-ʿibādāt*.

The speciality of this book is such that despite its conciseness, there is possibly no such matter concerning worship that one is in need of knowing, and he or she does not find some answer to it in this book. For every matter written by Pirzada Sahib, he has provided a reference to it from the books of jurisprudence, and he has further attempted to provide ■ evidence for each commandment from the Qur'ān and the Sunnah.

In this book, the rational needs of the youthful generation of Muslims growing up in Europe has been taken into consideration and alongside the majority of the commandments, their wisdoms and logics have also been mentioned. In addition, an attempt has been made to solve the intricacies facing the present time. In the books of jurisprudence, wherever the term *sunnah* has been used, Pirzada Sahib has clarified whether this *sunnah* is *mu'akkadah* (emphatic) or *ghayr mu'akkadah* (non-emphatic), similarly, wherever the term *makrūḥ* (disliked) has been used, he has clarified whether this *makrūḥ* is *makrūḥ taḥrīmī* (severely repugnant) or *makrūḥ tanziḥī* (morally undesirable).

Observing these qualities of this book, I felt that this book would be of great benefit if it was present in every Muslim household. For this reason, for those whose language is Urdu, I attempted to translate this book into the Urdu Language. I raise my hands in prayer in the divine court of Allāh ﷻ asking Him to accept this

¹ The writer of this introduction translated *Imdad al-Fiqh fi'l-ʿibādāt* into the Urdu Language, which is published by the name *Islāmī ʿibādāt*. The book in hand, *Islāmī Way of Worship*, is the English translation of *Imdad al-Fiqh fi'l-ʿibādāt* authored by Muhammad Imdad Hussain Pirzada in the Arabic Language.

feeble attempt of mine and grant the Muslims the ability to gain more and more benefit from this book. I request all readers that they remember the author and the translators, into Urdu and English, in their prayers. May Allāh ﷻ bestow special favour upon the followers of His beloved Prophet ﷺ.

'Allāmah Abdul Rasul Arshad

Ramesshopy, Dewsbury, England, United Kingdom
Graduate of the Dar ul-Uloom Muhammadiyah Chowringhee of Barru, Pakistan



Preface

All praise is for Allāh ﷻ, Lord of all the worlds, the utmost Kind, the ever Merciful. Blessings and peace be upon the one who was sent as a mercy to all the worlds, the Messenger Muhammad ﷺ, and upon his noble and pure family, and upon all his Companions, the stars of guidance.

It is important for one to recognise that the science of *fiqh* (jurisprudence) is amongst the superior and most excellent sciences, and it is equally important to know that the seeking of this essential knowledge is an individual and personal obligation (*fard 'ayn*), for one is able to distinguish the lawful (*halāl*) from the unlawful (*ḥarām*) by virtue of this knowledge, and one begins to worship his or her Lord on the basis of insight and discernment in the light of knowledge, since there is no worship without knowledge. In order to fathom the honour and prestige of *fiqh*, consider the following statement of the Leader of Messengers, Prophet Muhammad ﷺ:

مَنْ جَرَدَ اللَّهُ بِهِ خَيْرًا يُفْقَهُهُ فِي الدِّينِ وَلَيْسَ الْعِلْمُ بِالْعَلَمِ

"For whoever Allāh desires good, He grants him the understanding of religion (*al-fiqh fi'din*); verily, knowledge is gained by learning."

By the grace of Allāh ﷻ, I have authored this book on *fiqh*, and I wish to present it to the Muslims, male and female, so that they may

¹ *Sahih al-Bukhari*, book of *Ima*, chapter 10.

benefit from it; whosoever desires to perfect their worship and understand the commandments and teachings of their religion. I have expressed most of what a Muslim needs in a manner that is of ease and simplicity. I have divided the issues under specific topics, arranging them in a manner that is best for understanding in order to facilitate the reader, so that he or she may refer to the desired issue at first glance in the contents and grasp the essence of the matter without difficulty.

If I am correct in what I intended, then that is from the grace of Allāh ﷻ, but if I have erred in what I have compiled, then the mistake is from me and I seek forgiveness from Allāh ﷻ. I hope the honourable scholars will inform me of my lapses, so corrections can be made in any future edition.

I express my gratitude to *‘Allāmah* Abdul Rasul Arshad for his work in translating this book into the Urdu Language (published in 1995); and to *the late* Professor Dr Bashir Ahmad Siddiqui, Dr Musharrat Hussain and Muhammad Sajid Younus for their work in translating this book into the English Language in its first edition (published in 1998); and to Tahir Mahmood Kiani for his work in translating this book into the English Language in its second, revised and current edition (published in 2015).

My only wish is to serve my religion and assist my brethren. I ask Allāh ﷻ to grant benefit to the students by this book, and to render it ■ accomplishment sincerely and purely for His sake. I have no ability except that granted by Allāh ﷻ upon Him I depend and to Him I turn, and He is sufficient for us and the best aid. O Lord! Forever send blessings and peace upon Your Beloved ﷺ, in a manner as You wish and are pleased to do so.

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Definition of *Fiqh* and Legal Rulings

The term *fiqh* literally means 'to understand', or 'understanding'. In Islamic legal terminology, it is defined as 'the knowledge of practical legal rulings, which is derived from their detailed evidences'.¹

The four sources

1. *The Qur'ān:*

The Qur'ān is the foundation of Shari'ah (Sacred Law), which has been transmitted to ■ through continuous chains of accurate transmission (*isnad*), and confirmed by definitive and absolute evidence (*qat'i*), and there is no doubt in it.

2. *The Prophetic Sunnah:*

The Sunnah is a branch of the Qur'ān, and it is all that has been transmitted to us from Allāh's Messenger ﷺ, other than the Qur'ān, of his sayings, actions, tacit approvals and qualities. The word sunnah also refers to the actions of the Companions, especially the Rightly-Guided Caliphs [ra].

¹ 'Knowledge' of rulings refers to understanding them with regards to incumbency (*wajab*), unlawfulness (*haram*), recommendation (*ma'dh*), disapproval (*kara'ih*), permissibility (*halal*), validity (*yahib*), nullity (*hasa*), etc. 'Practical' refers to that which is connected to actions (or omissions) and not to doctrines, be those actions of the limbs, such ■ the hand and the tongue, or of the heart, such ■ the intention. 'Legal' means that such rulings are dependent on the statement of the Lawgiver. 'Detailed' ■ that evidence which corresponds directly to the ruling, like the word of Allāh ﷻ, and establish the prayer (*salah*) corresponds directly to the obligation of prayer. 'Evidence' is that by which something is known when the latter is based upon it.

3. **Consensus (Ijmāʿ):**

Ijmāʿ is the consensus of the distinguished jurists (*mujtahids*) from the Ummah of the Prophet Muhammad ﷺ, at any time after his demise, upon any legal issue, be that consensus verbal or practical, such as the application of a punishment for the contravention of a divinely-prescribed limit (*ḥadd*) for drinking wine to be eighty lashes and to legally deem postnatal bleeding (*nifas*) like menstruation (*ḥayḍ*), from the consensus of the Companions [*ra*].

4. **Analogy (Qiyās):**

Qiyās literally means 'to value one thing with the sample of another' and 'to balance it'. In Islamic legal terminology, it is to attach the legal ruling (*ḥukm*) of a new case (*farʿ*) with an original case (*asl*) due to the effective cause (*'illah*) of their ruling being the same, such as the analogy of the one who kills the testator to the one who kills the person from whom one inherits in the deprivation of the bequest like the deprivation of inheritance, because both of them have hastened to get something before its appointed time, and also because the offender may not benefit from his offence, or like joining the prohibition of bargaining for something hired to the prohibition of bargaining for something sold.

Legal rulings

The Sovereign and Lawgiver of legal commands in the Shari'ah is Allah ﷻ, and the Messenger Muhammad ﷺ is one who transmits from Him by way of divine revelation. A legal ruling (*ḥukm sharʿī*) is the statement of Allah ﷻ connecting to the actions of those legally responsible (*mukallaf*), with regards to demand or permissibility.

It is of eleven types¹: Five types of those legal rulings are commands to do: obligation (*fard*), incumbent (*wājib*), emphatic sunnah (*sunnah mu'akkadah*), non-emphatic sunnah (*sunnah ghayr mu'akkadah*) and desirable (*mustahabb*).

¹ *Baḥār-e-Shari'at*.

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Five types of those legal rulings are prohibitions: unlawful (*ḥarām*), severely repugnant (*makrūh laḥīmī*), offensive (*isā'ah*), morally undesirable (*makrūh tanziḥī*) and against the preferred practice (*ḥibḥ al-awla*).

There is one legal ruling intermediate between the two categories stated above and that is the permissible (*mubāḥ*).

Types of commands ■ do

1. **Obligation (Fard):**

Fard is that command to do, the demand of which is proven by means of conclusive evidence (*dalil qat'i*), like the prayer (*ṣalāt*) and the fast (*ṣawm*), etc. This is also referred to as *al-fard al-tiqāḍī* (doctrinally obligatory). The denier of a *fard* is a disbeliever and the unjustified abandoner is morally corrupt (*fāsiq*) and culpable.

2. **Incumbent (Wājib):**

Wājib is that command to do, the demand of which is proven by means of presumptive (or inconclusive) evidence (*dalil zaʿmī*), like the *ṭahir* prayer and that of the two *ʿIda*. The unjustified abandoner of an incumbent act (*wājib*) is morally corrupt and culpable, but its denier is not a disbeliever. It is synonymous to *al-fard al-ʿamali* (practically obligatory), like the wiping of a quarter of the head in ablution (*wuḍūʿ*), and it is that by the missing of which the permissibility of the entire act is rendered invalid.

3. **Emphatic Sunnah (Sunnah Mu'akkadah):**

Sunnah mu'akkadah is also known as *sunnat al-ḥudā* (sunnah of guidance). It is that which Allah's Messenger ﷺ, or the Rightly-Guided Caliphs [*ra*] after him, performed persistently. It is neither obligatory and nor incumbent, though it is close to being incumbent. Omitting it incurs an offence (*isā'ah*), like the call to prayer (*adhān*) and congregation for prayer (*jama'ah*).¹

¹ *Radd al-Muḥkar 'alā Taysir al-Mubshir (Hidayat Im. Jilwat)*, book of Taharah.

4. *Non-Emphatic Sunnah (Sunnah Ghayr Mu'akkadah):*

Sunnah ghayr mu'akkadah is also known as *sunnat al-azana'id* (extra sunnah). It is that which Allāh's Messenger ﷺ, or the Rightly-Guided Caliphs [ra] after him, generally performed but often left without cause, like the four sunnah units prior to the 'aṣr and 'isha' prayers. In the Shari'ah, it is not preferable to leave it.

5. *Desirable (Mustahabb):*

Mustahabb is that which the Lawgiver loves and prefers. It is neither obligatory, incumbent and nor sunnah, like supererogatory prayers and fasts. Sometimes, the term sunnah is referred to it but it is lower in status than the extra sunnah, but rather, it is similar to what is recommended (*mandūb*), supererogatory (*nafī*), preferred (*awla*), voluntary (*malawwū*) and decorum (*adab*). The legal ruling for *mustahabb* is that there is reward for acting upon it and no censure upon omitting it.¹

Note: Obligatory, incumbent and sunnah are of two types: personal (*'ayn*) and communal (*kifāyah*).

'Ayn (personal) is that action the demand of which is made from each legally responsible individual, like the fast, the *ṣayr* prayer and the congregational prayer, which are obligatory, incumbent and sunnah, respectively.

Kifāyah (communal) is that action the demand of which is made from a group of legally responsible persons, and the legal responsibility lapses from them all by virtue of the performance by a few, like the funeral prayer, responding to greetings, religious seclusion (*'itikāf*) in the last ten days of Ramaḍān, which are obligatory, incumbent and sunnah, respectively. The reward of all of the different types of communal actions are solely for the performer, whereas the sin of omitting it falls on all.

Types of prohibition

1. *Unlawful (Ḥaram):*

Ḥaram is the opposite of obligatory (*fard*), and it is that which demonstrates the abstinence of its action by means of conclusive evidence. Someone who denies it is a disbeliever and its performer is morally corrupt and liable to punishment, such as adultery or fornication (unlawful sexual intercourse, *zinā*) and wine-drinking (*khamr*).

2. *Severely Repugnant (Makrūb Tahrimī):*

Makrūb tahrimī is the opposite of incumbent (*waḥīb*) and close to unlawful, and it is that which demonstrates the abstinence of its action by means of presumptive evidence.² The one who does it is morally corrupt and culpable, but the one who deems it to be lawful is not a disbeliever, such as urinating in still water.³

Note: The term *makrūb* (detested), when used alone, denotes something severely repugnant (*makrūb tahrimī*), unless it specifies it to be morally undesirable (*makrūb lanẓih*). Imām Abū Yūsuf asked Imām Abū Ḥanīfah regarding something, when he says: "I find it *makrūb* (detested)," what does he mean by it? He replied: "*Tahrimī* (Severely repugnant)."⁴

3. *Offensive (Isā'ab):*

Isā'ab is the opposite of emphatic sunnah (*sunnah mu'akkadah*). It is below that which is severely repugnant but above the morally undesirable.⁵ Whoever performs it occasionally deserves to be reproached, and whoever performs it regularly deserves to be punished, like omitting to wash the mouth and rinse the nose during abluṭion because they are from the sunnahs of guidance and leaving them incurs an offence (*isā'ab*).⁶

¹ *Radd al-Muḥarrar 'ala Y-Durr al-Muḥarrar (Ḥaḍiyat Ibn 'Abidin)*, book of *Taḍarūf*.

² *Ḥaḍiyat al-Taḍarūf 'ala Manāqib 'aṣ-Ṣalāh*.

³ *Radd al-Muḥarrar 'ala Y-Durr al-Muḥarrar (Ḥaḍiyat Ibn 'Abidin)*, on *Walla*.

⁴ *Radd al-Muḥarrar 'ala Y-Durr al-Muḥarrar (Ḥaḍiyat Ibn 'Abidin)*.

⁵ *Al-Fatawā al-'Alamgiriyyah (al-Fatawā al-'Hindīyyah)*, the *Sunnahs of Waḥī*.

Note: The term severely repugnant (*makrūh taḥrīmī*) is sometimes applied to something offensive (*isā'ah*) to emphasise its hatefulness just ■ the term unlawful (*ḥarām*) is sometimes applied to something severely repugnant (*makrūh taḥrīmī*).

4. **Morally Undesirable (*Makrūh Tanziḥī*):**
Makrūh tanziḥī is the opposite of non-emphatic sunnah (*sunnah ghayr mu'akkadah*) and close to lawful (*ḥalāl*).¹ Refraining from it is better though there is no harm in its performance. Nevertheless, performing it is not liked in the Shari'ah, like urinating in running water² or to aggressively splash water on the face during ablution³.

5. **Against the Preferred Practice (*Khiḷāf al-Awla*):**
Khiḷāf al-awla is the opposite of desirable (*mustaḥabb*); abstaining from it is better though there is no harm ■ performing it. For example, it is desirable for one not to eat but from his own sacrifice on the day of 'Eid al-Adḥā, but if he eats from elsewhere there shall be no harm in that.

Permissible (*mubāḥ*)

Mubāḥ is an action to which neither command to do and nor prohibition have been applied; it is permissible because the origin of all things is permissibility. Its ruling is the same in the sense that one is not rewarded for its performance and nor is he censured for abstaining from it, like the donning of fine garments and consumption of delicious food.

Three Imāms of the Hanafi School

The three Imāms refer to the three senior distinguished jurists of the Hanafi School, and they are the following:

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1. Imām Abū Ḥanīfah al-Nu'mān ibn Thābir al-Kufī (80-150 AH). He is referred to as *al-Imām al-A'ẓam* (the great Imām). He is the most senior and the founder of the Hanafi School, and he is the teacher of the other two Imāms. In this book, he is referred to as Imām Abū Ḥanīfah.

2. Imām Abū Yūsuf Ya'qūb ibn Ibrāhīm al-Anṣārī (113-181 AH). He is sometimes referred to as *al-Imām al-Thānī* (the second Imām), and he is the student of Imām Abū Ḥanīfah. In this book, he is referred to as Imām Abū Yūsuf.

3. Imām Abū 'Abdillāh Muḥammad ibn al-Ḥasan al-Shaybānī (113-189 AH). He is sometimes referred to as *al-Imām al-Thāliṭh* (the third Imām), and he is also the student of Imām Abū Ḥanīfah. In this book, he is referred to as Imām Muḥammad.

A saying attributed to the *Shaykḥayn* (the two elders) refers to the mutual statement of Imām Abū Ḥanīfah and Imām Abū Yūsuf. A saying attributed to the *Sābiḥayn* (the two disciples) refers to the mutual statement of Imām Abū Yūsuf and Imām Muḥammad. A saying attributed to the *Tarḡayn* (the two ends) refers to the mutual statement of Imām Abū Ḥanīfah and Imām Muḥammad.



¹ *Al-Muḥam al-Fayḍiyah fī 'Mashāḥib al-Ilām* Ḍayyab al-Aḥwā'id.
² *Ḥaḥḥayāt al-Falāḥ* 'ala Marāḡi'l-Falāḥ.
³ *Radd al-Muḥal' 'ala 'Durr al-Muḥallal* (Ḥaḥḥayāt ibn 'Abī Ḥāḥim).

Ṭahārah (Purity)

Allah ﷻ says:

إِنِّي اللَّهُ يُحِبُّ الَّذِينَ يُطَهِّرُونَ

"Surely, Allah loves those who turn to Him in repentance and He loves those who purify themselves." [2:222]¹

Allah's Messenger Muhammad ﷺ said:

1. "Purity is a half of faith."²
2. "Be careful regarding urine because it is the first that a man will be held accountable for in the grave."³

Ṭahārah literally means cleanliness. In the Shari'ah, it refers to the lifting of ritual impurity (*hadath*) and elimination of physical impurity (*najāsah*).

Purity is of two types:

1. Minor Purity (*ṭahārah suġhrā*); it is achieved by ablution (*wuḍūʿ*).
2. Major Purity (*ṭahārah kubrā*); it is achieved by ritual bathing (*ghusl*).

¹ Qur'ān, Sūrat al-Baqarah (2), verse 222.

² *Sunan al-Darimi*, book of Wuḍūʿ.

³ *Radd al-Muḥkar* 'ala ʿUmm al-Muḥkar (Ḥashiyat Ibn ʿAṭhā), cited from al-Ṭahārah.

That which necessitates ablution is known as minor ritual impurity (*badath asghar*), and whatever imposes ritual bathing is known as major ritual impurity (*badath akbar*).

There are three means of purification:

1. Water.
2. Earth.
3. Tanning.

The original means of purification remains water, whereas earth is its substitute, and tanning is a method only for the purification of the hide of a dead animal.



Chapter 2, Section 1 *Aqdam al-Minyah wa'l-Su'?*

Types of Water and the Leftover

There are seven kinds of water with which purity may be achieved:

1. Rainwater.
2. Seawater.
3. River-water.
4. Spring-water.
5. Well-water.
6. Water dissolved from snow.
7. Water dissolved from hailstones.

Furthermore, water is divided into three categories:

1. *Pure and Purifying (Tabir Mutahhir)*:
It is pure per se and purifying for others. It is also called *tabir*, and this is the general form of water. Using it is valid for ordinary purposes and also for worship.

TAHARA (PURITY)

2. *Pure but Not Purifying (Tabir Cbayr Mutahhir)*:

It is water that has been used in ablution or for a non-ritual bath (*ghusl li-ghayr janabat*), or liquid that which has been extracted from plants, or that which has been polluted with something pure changing one of its three qualities (which are colour, taste and odour). It is valid to use *tabir ghayr mutahhir* (pure but not purifying) water for ordinary purposes of drinking, cooking, etc., but using it is invalid for worship, such as ablution and ritual bathing, etc.

3. *Impure (Najis)*:

It is that which has been contaminated with filth, and it is of two kinds:

- a. *A large volume of water, or flowing water*: it does not become impure by mere contamination of filth unless one of its three qualities (colour, taste, odour) alters.
- b. *A small amount of water*: it is rendered impure by the mere contamination of filth, irrespective of whether any of its qualities alters or not. It is not valid to use impure water for worship or for ordinary purposes.

Rulings on leftover water

When an animal drinks from a small amount of water, it is rendered 'leftover' water (*su'?*), and it is of four kinds:

1. *Pure and Purifying (Tabir Mutahhir)*:
It is that from which have drunk a human, a horse or that animal the meat of which is lawfully edible, like a camel, a cow (or buffalo) and sheep (or goat).
2. *Impure (Najis)*:
It is that from which have drunk a dog, swine, or a predatory beast, like the lynx or wolf.

¹ This water is that which is less than ten yards (*dhara*) squared according to the common *dhira*. One yard (*dhira*) is approximately one and a half feet (0.46 metres).

3. *Pure, Purifying but Morally Undesirable (Tabir, Majahhir, Makrah Tanbih)*

It is that from which a domestic cat drank, a wild hen or a bird of prey, etc. If the ritually impure person cannot find any other water, there is no harm in using this water.

4. *Doubtful in its Purification (Mashakkaf Tabiriyah)*

It is that from which has drunk a mule or a donkey; it is inarguably pure, but its ability to purify remains doubtful. If the ritually impure person does not find any other water, he may perform ablution with it as well as perform dry substitute ablution (*istammam*), and he may begin with either, but it is better to commence with the ablution.¹



Chapter 2, Section ■

Najisat

Impurity

Najisat literally refers to 'any form of impurity or filth' and it is the opposite of *taharat* (purity). In Shari'ah, it is the expression of ritual and physical impurity. It is of two types:

1. *Effective Impurity (Najisat Hukmiyyah)*

This is a ritual impurity of both minor and major kinds, and it is a legal description of what removes purity. It may affect parts of the body, like the nullifying of ablution, and it may affect the whole body, like major ritual impurity (*janabat*).

2. *Actual Impurity (Najisat Haqiqiyah)*

This is physical impurity and it includes all corporeal entities that are legally considered impure in the Shari'ah, such as blood, urine and faeces.

¹ *Mustafay 'l-Fauly Sharh Maw'al-fayk*

Physical Impurity ■ further divided into two: exorbitant (*mughallazat*) and light (*mukhaffafat*).

- a. *Exorbitant (Mughallazat)*: This is impurity for which a textual decree has been revealed not contradicting another textual decree, such as flowing blood, alcohol, mouthful vomit, the meat and hide of a dead animal, urine and faeces of a lawfully inedible creature such as a human, dog, swine and beasts of prey.
- b. *Light (Mukhaffafat)*: This is impurity for which a textual decree has been revealed contradicting another textual decree, like the urine of lawfully edible animals, the urine of horses and droppings of lawfully inedible birds.

Removal of impurity

The removal of impurity is compulsory from the body of the worshipper, his clothing and his place of worship, except the equivalent of what has been pardoned; the Lawgiver has pardoned:

- i. Regarding exorbitant impurity, what is less than the size of a *dirham* (approximately 3 cm²), and
- ii. Regarding light impurity, that which is less than a quarter of the garment or a quarter of the body.

If exorbitant impurity is greater than the size of a *dirham*, then it shall be obligatory to wash it; if one prays with that, his prayer shall be void. If it is the size of a *dirham*, then it shall be incumbent to wash it; if one prays with that, it is severely repugnant. Whatever is less than that, washing it is prescribed by Sunnah; if one prays with that, it is morally undesirable.

This is due to what has been revealed that the first thing the individual will be questioned about in his grave is purity, and the general punishment in the grave shall be due to the lack of concern for it and of protecting oneself from impurity, especially urine.¹

¹ *Hadith al-Tahib al-Maw'al-fayk*

It is permitted to remove impurity with water and with all pure liquids, like vinegar and rosewater. If the impurity is visible (that can be seen after drying up, such as blood and faeces), then its method of purification is that it be washed until its essence is gone. If, however, the impurity is invisible (that cannot be seen after drying up, such as urine), then its method of purification is that it be washed until the one washing is inclined to believe that its location is now pure.

If physical impurity which has body comes into contact with footwear (*khuff*) or a sword, etc. and it dries thereon, its method of purification is to rub it on the ground or wipe it with dust, because impurity does not enter into things of this nature. If physical impurity is affixed to the ground and it dries, even without sunshine, and its effect disappears, prayer shall be permitted at its location but *legumimum* shall not be permitted with it because this ground is now pure but not purifying (*ṭahir ghayr mujāḥid*).

Anything that does not have blood running in it does not become impure by drying, like hair, severed feathers, horns, hooves and bones, other than those of swine. The hide of dead animals becomes pure by tanning, except for the hide of swine for it is impure in essence, and the hide of human beings due to its reverence.



Chapter 2, Section 3
*Istiḥāḥ*¹

Cleansing of Excretal Passages

*Istiḥāḥ*¹ refers to the cleansing of the orifice² that has been soiled with physical impurity that has exited from it, with water, or wiping

¹ The orifice (*washiyā*) is the location wherefrom filth exits ■ well as its adjacent area of the anal junction which comes together when standing and nothing of it remains apparent, and the urethral area which surrounds the urethral opening from which urine exits.

it with soft tissue paper or stones, etc. Wiping it clean with stones etc. is known ■ *istijmār*.

It is severely repugnant to perform *istijmār* with food, with anything revered in the Sharī'ah - such as the right hand, with that which may injure the posteriors - such ■ glass, and with anything that humans, jinn and animals seek benefit from - such as cotton, bones and fodder, respectively.

Performing *istiḥāḥ*¹ after the exiting of physical impurity from either of the two excretal passages is an emphatic sunnah, so long ■ it does not exceed the orifice. However, if it does exceed the orifice, it must be removed with water because it now falls under the topic of removing physical impurity and not under the topic of *istiḥāḥ*². If the exceeded amount is equal to a *dirham* (3 cm³), its removal is incumbent, and if the amount extends beyond the size of a *dirham*, washing it is obligatory.

It is obligatory to wash whatever is inside the orifice when taking the ritual bath against major ritual impurity, end of menstruation and end of postnatal bleeding, even if the amount in the orifice is a little.



Chapter 2, Section 4
Adāb Qaḍā' al-Ḥajjah

Manners of Relieving Oneself

If one wishes to enter the lavatory, it is recommended for him to enter it with his left foot and exit it with his right foot, in contrary manner to entering and exiting the masjid.

Prior to entering the lavatory, one should say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْيِ وَالْخَبَائِثِ

"O Allah! I seek refuge with You from filth and the harmful."

When exiting the lavatory, one should say:

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَسْفَالَ

"All praise is for Allah who has removed from me harm and granted me comfort."

When one intends to relieve himself in a place other than a lavatory, such as a desert, he should search for a place empty of people and out of their sight. He should not lift his clothing until he is close to the ground, and that he recites the *ta'awudz* when beginning to lift his clothing and prior to uncovering his private parts.

It is severely repugnant to relieve oneself over a grave as it is a place of admonition and precept. It has been reported via a sound tradition from Prophet Muhammad ﷺ that he encouraged the visiting of graves because it reminds us of the Hereafter. Hence, it is through ignorance and foolishness for people to take up places that are meant for visitation to seek remembrance and precept as places for urinating and defecating.

It is strictly forbidden to relieve oneself in a small amount of still water. If it is a large amount, then urinating in it is severely repugnant, but if the water is flowing, then to urinate therein shall be morally undesirable.

It is unquestionably severely repugnant to recite the Qur'an, to face the direction of Masjid Harām in Makkah (*qiblah*) or to have the back towards it when relieving oneself, irrespective of whether one is inside of a building or out in the open. If, however, one sits facing the *qiblah* out of forgetfulness, and then he remembers, he should turn away from the *qiblah* if he is able to do so.

For one answering the call of nature, it is recommended not to make remembrance of Allāh ﷻ when relieving himself; he is neither to answer the one who sneezes, respond to the Muslim greeting of peace (*salam*) and nor is he to respond to the caller to prayer (*mū'adhdhin*). He is not to talk but out of absolute necessity, such as to warn a blind person from falling.

All four Imāms¹ are unanimous in the prohibition of relieving oneself in public places where people pass by, as well as sources of water and places where people seek shade.



Chapter 2, Section 5 *Sunan al-Firāb*

Natural Practices

Allāh ﷻ has chosen certain practices for the Prophets [as], and He has enjoined us to follow them regarding those practices. He has rendered those practices such rites that occur often so that those who adopt them can be identified and distinguished from others. These qualities are called *sunan al-firāb* (natural practices); their explanation is as follows:

1. *Growing the beard.*

This is to refrain from cutting or shaving it so that it grows into a manifestation demonstrating dignity, with respect to the saying of Prophet Muhammad ﷺ: "Be contrary to the polytheists; expand the beards and clip the moustaches."²

Al-Bukhārī adds: "When Ibn 'Umar would perform the *ḥajj* or the *umrah*, he would grasp his beard in his hand and

¹ The four Imāms are: Imām Abu Hanīfah al-Nu'mān ibn Thābit (d. 150 AH), Imām Mālik ibn Anas (d. 179 AH), Imām Muḥammad ibn Isḥāq al-Shāfi'ī (d. 204 AH) and Imām Aḥmad ibn Ḥanbal (d. 241 AH).

² Agreed Upon (*Saḥīḥ al-Bukhārī* and *Saḥīḥ Muslim*).

whatever would exceed the grip in length, he would trim it off".

The sunnah of the extent of the beard is a fistful (*qabḍah*).² Imām Muḥammad, in *Kiṭāb al-Īḥār*, relates from the Imām (Abū Ḥanīfah) that the sunnah is to trim whatever exceeds the grasp of one's hand.³

2. Circumcision (*Khiṭān*):

This is the removal of the foreskin that covers the tip of the penis so that no filth accumulates within it and so that complete purity from urine is made possible. It is desirable for circumcision to take place on the seventh day of birth because the Prophet ﷺ circumcised on the seventh day following birth, Ḥasan [ra] and Ḥusayn [ra], the two sons of Fāṭimah al-Zahrah [ra] and 'Alī [ra]. Nevertheless, there is no harm in delaying it prior to reaching puberty.⁴

It has been reported from the Prophet ﷺ that whenever any man would embrace Islām at his hands, he would say to him: "Rid yourself of the hair of disbelief and circumcise yourself."⁵

3. *Clipping the Nails*
4. *Trimming the Moustache,*
5. *Shaving the Pubic Hair, and*
6. *Shaving the Hair of the Armpits*

These are from amongst natural practices, with respect to the saying of the Prophet ﷺ: "Five actions are from nature (*fiṭrah*): circumcision, shaving the pubic hair, plucking hair of the armpits, clipping the nails and trimming the moustache."⁶

² *Sahih al-Bukhari*, book of *Libas*, chapter 64.

³ *Al-Durr al-Mukhtār Sharḥ Tawḥīd al-Aḥd*, book of Prohibition and Permissibility.

⁴ *Ḥaṣṣat al-Tahīmāt wa-Maṭā'iq al-Faḥāḥ*, chapter of *Jawāz al-*

Mīnab al-Mawḥ.

⁵ *Sunan al-Daḥūd*, book of *Taharāt*, chapter 171.

⁶ *Sahih al-Bukhari*, book of *Libas*, chapter 63.

It is desirable to shave the pubic hair, pluck hair from the armpits, clip the nails and trim the moustache once a week in order to remain completely clean and comfortable with oneself; the best day to perform them is Friday. However, it is permissible to carry them out every fifteen days. It is severely repugnant to leave these practices for more than forty days and the one doing so deserves to be cautioned; since Anas [ra] said: "It has been prescribed for us regarding the trimming of the moustache, clipping the nails, plucking hair of the armpits and shaving the pubic hair, that we do not leave them for more than forty nights."

Note: It is important for a Muslim to perform all of these practices with the intention of following Allāh's Messenger ﷺ and adopting his way in order so that no reward is lost of following the Messenger ﷺ and adhering to his sunnah, because actions are dependent on intentions.

Chapter 2, Section 6 *Wuḍū'*

Ablution

Allāh ﷻ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

"O you who believe! When you stand to offer the prayer (*ṣalāh*), wash your

¹ *Radd al-Mukhtār wa-Durr al-Mukhtār (Ḥaṣṣat al-Tahīmāt wa-Maṭā'iq al-Faḥāḥ)*, book of Prohibition and Permissibility.

² *Sahih Muslim*, book of *Taharāt*, chapter 53.

faces, and your hands (and fore-arms) to the elbows, wipe over your heads, and (wash) your feet to the ankles." [5:6]¹

Allah's Messenger ﷺ said: "Allah does not accept the prayer of any one of you if he acquires a state of minor ritual impurity until he performs ablution (*wuḍūʿ*)."²

The term *wuḍūʿ* (ablution) literally means 'cleanliness', and in the Sharī'ah, it is 'the washing of the three specified limbs and wiping of the head'. There are three kinds of ablution:³

1. *Obligatory (Farḍ)*:
This is the ablution of the one who is in the state of minor ritual impurity when he intends to offer the prayer or touch the Qur'ān.
2. *Incumbent (Wājib)*:
This is the ablution required to perform circumambulation (*ṭawāf*) of the Ka'bah.
3. *Desirable (Mustaḥabb)*:
This has unlimited situations; some of them are the performance of ablution prior to taking a purificatory ritual bath against major ritual impurity, wanting to sleep in a pure condition and performing ablution over a previous valid ablution.

There are obligations in ablution as well as sunnahs, desirable actions, offensive actions and nullifying actions.

Obligations of ablution

There are four obligations of ablution:

1. **Washing the face once with pure water (*ṭahūr*); the lengthwise**

¹ Qur'ān, Sūrat al-Mā'idah (5), verse 6.

² Sahih al-Bukhārī, Book of Wudu'.

³ Nūr al-Iḥdāḥ.

periphery of the face is from the hairline above the forehead till below the chin, and its periphery breadthwise is all that is between both earlobes. The hair of the beard that is on facial skin, from its highest point to that hair which is at the extent of the skin below the chin, is all included in the washing of the face. Whatever of hair extends beyond the facial region, it would be desirable to wash that and sunnah to wipe it.

Moreover, if the beard is sparse (when skin can be seen through it), washing its outer as well as inner hair including the skin shall be obligatory, but if the beard is dense (when skin cannot be seen through it), then it shall be obligatory to wash its outer hair only.

2. **Washing both hands up to and including the elbows, once.**

3. **Wiping (*masḥ*) one-quarter of the head, once: the term *masḥ* literally means 'passing the hand over something', and in the Sharī'ah it refers to 'passing the wet hand over a part of the body (i.e. limb, etc.).'**

4. **Washing both the feet up to and including the ankles, once.**

Note: If there is anything on the washable parts of the body hindering water from reaching the skin, such as a tight ring, dough or nail polish, etc. it shall be obligatory to wash what is beneath it after its removal.

Sunnahs of ablution

1. The intention is an emphatic sunnah! This is the determination in the heart to perform ablution seeking the pleasure of Allah ﷻ and complying with His command.

The manner of making the intention: is for one to aim within his heart to lift the minor ritual impurity, aim to perform the

¹ *Radd al-Muḥīṭ* 'alā 'Sharḥ al-Mughnī (Hafiz al-Ṭaḥṭaḥ)

ablution, aim to acquire purity or aim to achieve the permissibility of performing prayer. It is better for him to pronounce: "I intend to perform ablution for prayer in order to become closer to Allāh ﷻ." He may say: "I intend to remove minor ritual impurity", "I intend to acquire purity", or "I intend to perform ablution in order to acquire the permissibility of performing prayer"; pronouncing these words is desirable.

2. To pronounce the *tasmiyah* at the beginning is an emphatic sunnah.²

3. Washing both hands up to the wrists thrice at the beginning of ablution is a non-emphatic³ sunnah, but if there is a suspicion of physical impurity on the hands, then it shall be ■ emphatic sunnah.³

4. Brushing the teeth with a *sirwak* is an emphatic sunnah when rinsing the mouth, or prior to it, according to some.⁴

Sirwak (toothstick) is the name of a stick with which the teeth are cleaned. If a *sirwak* is not available, then it is also sunnah to use anything by which the yellowness of the teeth can be removed and the mouth can be cleaned, such as a brush, etc. If, however, that is also not available, he may clean the teeth using his finger.

5. Rinsing the mouth thrice is an emphatic sunnah,⁵ even if it is done with one handful of water,⁶ and that is to engulf the whole mouth with water.

6. Rinsing the nose thrice is an emphatic sunnah⁷ with three handfuls (of water).⁸ This is the drawing of water up to the cartilage of the nose. It is desirable to place the water into the mouth and nose with the right hand and clean the nose with the left hand.⁹

Note: Exaggeration in rinsing the mouth and nose is sunnah for the one who is not fasting;⁴ it is a non-emphatic sunnah.⁵ Exaggeration in rinsing the mouth is to insert water up to the uppermost part of the throat, like gargling (This is to regurgitate water in the throat). Exaggeration in rinsing the nose is to draw water up to just above the cartilage. It is preferable for one to insert the little finger into his nose and twist it about.

7. Combing through the thick beard (with wet fingers) is a non-emphatic⁶ sunnah.⁷ It is to separate the hairs from the bottom end to the tip by facing the backs of his hands towards his neck after washing his face thrice.⁸

8. Combing through the fingers and the toes ■ ■ ■ emphatic sunnah.⁹

Its method with regards to hands is to enter the fingers of one hand into those of the other, and with regards to feet, it is to enter any one finger of the hand into the toes of the feet. It is preferable to comb the little finger of one's left hand through the little toe of his right foot beginning from the bottom end, and likewise, between all the toes, sequentially, until he ends with the little toe of his left foot.¹⁰

² *Bismillāh* 'Rahmān 'Rahīm, it is also known as *barwālah* and *bin* 'Tāh.

³ *Ḥashiyat al-Fahār 'ala Marāḡi 'Falah.*

⁴ M.L.H. Pirzada.

⁵ *Radd al-Mubhar 'ala 'Durr al-Mubhar (Ḥashiyat Ibn 'Abidin).*

⁶ *Radd al-Mubhar 'ala 'Durr al-Mubhar (Ḥashiyat Ibn 'Abidin).*

⁷ *Al-Durr al-Mubhar Sharḥ Tawḥīd al-Abī.*

⁸ *Al-Durr al-Mubhar Sharḥ Tawḥīd al-Abī.*

⁹ *Al-Fatawā al-Ḥamḡiriyah (al-Fatawā al-Ḥamḡiriyah).*

¹ *Al-Durr al-Mubhar Sharḥ Tawḥīd al-Abī.*

² *Al-Fatawā al-Ḥamḡiriyah (al-Fatawā al-Ḥamḡiriyah).*

³ *Ḥashiyat al-Fahār.*

⁴ *Ḥashiyat al-Fahār 'ala Marāḡi 'Falah.*

⁵ M.L.H. Pirzada.

⁶ *Radd al-Mubhar 'ala 'Durr al-Mubhar (Ḥashiyat Ibn 'Abidin).*

⁷ *Radd al-Mubhar 'ala 'Durr al-Mubhar (Ḥashiyat Ibn 'Abidin).*

⁸ *Radd al-Mubhar 'ala 'Durr al-Mubhar (Ḥashiyat Ibn 'Abidin).*

⁹ *Radd al-Mubhar 'ala 'Durr al-Mubhar (Ḥashiyat Ibn 'Abidin).*

¹⁰ *Radd al-Mubhar 'ala 'Durr al-Mubhar (Ḥashiyat Ibn 'Abidin).*

9. Washing thrice of the parts of the body that are washed in ablution. The first washing is obligatory, whereas the second and third washings are emphatic sunnah.¹
10. Continuity (in ablution) is ■ emphatic² sunnah.³ It is to continue washing the succeeding part prior to the drying of the previous part.
11. Wiping of the entire head once is an emphatic sunnah.⁴ Its desirable method is to place at the front of his head three fingers of each hand and to clench the thumbs and the index fingers and keep the palms free. One should pull both hands towards the back of the head, and then place both the palms ■ the back of his head and pull them both towards the front along the sides of the head.
12. To wipe both the ears once is an emphatic sunnah.⁵ Its desirable manner is to wipe the insides of the ears with the index fingers, and their exteriors with the insides of the thumbs.
13. Maintaining the sequence mentioned in the *Qur'an* is an emphatic sunnah.⁶
14. Beginning with the right side is a non-emphatic⁷ sunnah.⁸ This is to commence with the right side when washing the hands and the feet.
15. Rubbing is a non-emphatic⁹ sunnah.¹⁰ This is the passing of the hand with the water over the limb or after wetting it.
16. Abstaining from extravagance when pouring water is an emphatic sunnah.¹
17. Abstaining from aggressively splashing water on the face during ablution is a non-emphatic² sunnah³ due to the reverence of the face and to secure oneself from the splashes of used water. It is desirable to pour water on the face from the top of the forehead gently, then to rub the face with it.

Desirable actions of ablution

1. To face the direction of the Ka'bah (*qiblah*), because this is the best position for the acceptance of supplications; and ablution, from beginning to end, consists of supplications.⁴
2. To sit in a lofty position in order to protect the clothing from the splashes of used water.⁵
3. To perform ablution in a pure place⁶ in reverence of ablution and to protect the clothes from filth.
4. To refrain from common talk as that would divert one away from narrated supplications.⁷
5. To wipe the neck once.⁸ One must wipe the neck with the outer sides of the fingers.
6. To expand the washing of the face, hands and feet (*yalalai al-ghurrah wa'l-iajjil*).⁹ This is to extend the purification of one's bodily parts by exceeding beyond the prescribed limits, for the Prophet ﷺ said: "Verily, my Ummah will come on the

¹ *Radd al-Mubtarr' ala'l-Durr al-Mubtarr' (Tashreeh lilm 'Abidin)*.

² M.I.I. Pirzada.

³ *Tamarr al-Ahjar*.

⁴ *Al-Jawhar al-Nayyirah 'ala Mubtarr' al-Qudari*.

⁵ *Al-Jawhar al-Nayyirah 'ala Mubtarr' al-Qudari*.

⁶ *Al-Jawhar al-Nayyirah 'ala Mubtarr' al-Qudari*.

⁷ M.I.I. Pirzada.

⁸ *Radd al-Mubtarr' ala'l-Durr al-Mubtarr' (Tashreeh lilm 'Abidin)*.

⁹ M.I.I. Pirzada.

¹⁰ *Nur al-Faiz*.

¹ *Radd al-Mubtarr' ala'l-Durr al-Mubtarr' (Tashreeh lilm 'Abidin)*.

² M.I.I. Pirzada.

³ *Radd al-Mubtarr' ala'l-Durr al-Mubtarr' (Tashreeh lilm 'Abidin)*.

⁴ *Tashreeh al-Tajidat 'ala Maraq' al-Salaf*.

⁵ *Tashreeh al-Tajidat 'ala Maraq' al-Salaf*.

⁶ *Kutub al-Fiqh 'ala'l-Mudabbir al-Arabi*.

⁷ *Marasir' Fatah Sharh Nur al-Faiz*.

⁸ *Radd al-Mubtarr' ala'l-Durr al-Mubtarr' (Tashreeh lilm 'Abidin)*.

⁹ *Al-Durr al-Mubtarr' Sharh Tamarr al-Ahjar*.

Day of judgement whereby their faces and limbs will be shining white from the effects of ablution, so whoever of you can increase the extent of the whiteness, should do so.¹

7. To say the *Lam'iyah* prior ■ washing or wiping each part of the body.²

8. To recite the narrated supplications.³ One should say the following:

When rinsing the mouth:

اللَّهُمَّ أَعِني عَلَى تِلَاوَةِ الْقُرْآنِ وَتَشْكُرِكَ وَحُسنِ عِبَادَتِكَ

"O Allah! Help me in reciting the Qur'an, in making remembrance of You, in being grateful to You and worshipping You in the best manner."

When rinsing the nose:

اللَّهُمَّ أَرْخِي رَائِحَةَ الْجَنَّةِ وَلَا تُرْخِي رَائِحَةَ النَّارِ

"O Allah! May You let me smell the fragrance of Paradise and not let me smell the stench of Hell-fire."

When washing the face:

اللَّهُمَّ بَيِّضْ وَجْهِي وَيَوْمَئِذٍ تَبْيِضُ وَجْهُهُ وَتَسْوَدُّ وَجْهُهُ

"O Allah! Whiten my face, the day when some faces will be white and others will be black."

When washing the right arm:

اللَّهُمَّ أَغْنِي كِتَابِي بِتَيْبِي وَحَاسِبِي حِسَابًا يَسِيرًا

"O Allah! Hand me my book of deeds in my right hand and make my accountability easy for me"

When washing the left arm:

اللَّهُمَّ لَا تُظِلِّي بِكِابِي بِسُوءِ وَلَا مِنْ زُرَّاءِ ظَهْرِي

"O Allah! Do not hand me my book of deeds in my left hand and nor from behind my back."

When wiping the head:

اللَّهُمَّ أَظِلِّي تَحْتَ عَرْشِكَ يَوْمَ لَا يُلْأَقِلُ عَرْشَكَ

"O Allah! Give shade me under Your throne, the day when there will be no shade but the shade of Your throne"

When wiping the ears:

اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ يَسْمَعُونَ الْقُرْآنَ فَيَسْمَعُونَ أَخْسَنَهُ

"O Allah! Make me from amongst those who listen to the declaration and they then act upon what is good."

When wiping the neck:

اللَّهُمَّ أَغْنِي رَقَبِي مِنَ النَّارِ

"O Allah! Save my neck from Hell-fire."

¹ Agreed Upon (Sahih al-Bukhari and Sahih Muslim).

² Neral-Had.

³ Radd al-Muharrir 'ala 'Durr al-Muharrir (Mashayiqi Row 'Abidin).

When washing the right foot:

اللَّهُمَّ بَيْتٌ قَدِيمٌ عَلَى الصِّرَاطِ يَتِمُّ تَرْتِيلُ الْأَقْدَامِ

"O Allāh! Make firm my footing over the Bridge of Siraṭ, the day when footings will be lost."

When washing the left foot:

اللَّهُمَّ اجْعَلْ ذَنْبِي مَغْفُورًا وَتَسْفِي مَشْكُورًا وَجَارِي تَنَزُّرًا

"O Allāh! Render my sins forgiven, my efforts accomplished, and my trade free from loss."

After the completion of the ablution, one should say:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
اللَّهُمَّ اجْعَلْنِي مِنَ النَّارِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

"I testify that there is no god but Allāh, the only One, He has no partner, and I testify that Mahammad is His servant and messenger. O Allāh! Make me from amongst those who repent, and make me from amongst those who purify themselves."

One should also recite Sūrat al-Qadr (97) thrice.

9. To drink, thereafter, his unused leftover ablution water (*wuḍūʿ*) whilst facing the qiblah in standing position, as one would do with zam-zam water.¹

10. To avoid shaking his hands in order to shed ablution water.²

11. To dry the wetness of the wet bodily parts with a

¹ *Tamwīr al-Aḥqāb*.

² *Al-Durr al-Mubīn* Sharḥ Tamwīr al-Aḥqāb.

handkerchief,¹ towel, soft tissue or warm air (i.e. using a hand-drier, hairdryer, etc.).²

12. To offer two units (*rak'ahs*) of supererogatory prayer after the completion of the ablution, outside of the detested times,³ in correspondence with the saying of the Prophet ﷺ: "Whoever makes ablution like this ablution of mine and then offers two units of prayer in which he does not become distracted by anything will have his past sins forgiven."⁴

Detested actions in ablution

After understanding the sunnah and desirable actions of ablution, one must recognize that:

- i. Leaving an emphatic sunnah, such as ■ rinsing the mouth, causes an offence (*isfāḥ*).
- ii. Leaving a non-emphatic sunnah, such as ■ beginning with the right side, is morally undesirable (*makrūh taʿaẓẓib*), and
- iii. Leaving a desirable action, such as wiping the neck, is against the preferred practice (*khiṭāf al-awḥā*).

Nullifiers of ablution

Ablution is nullified by any of the following:

1. Anything that exits from the two excretal passages (i.e. the urethra and the anus), except vaginal flatulence.
2. Anything that exits from other than the two excretal passages, such as blood and pus, if it flows and exceeds its orifice.
3. Vomiting of food or water when it is a mouthful; that is one which cannot be contained but with difficulty.

¹ *Al-Durr al-Mubīn* Sharḥ Tamwīr al-Aḥqāb.

² M.L.H. Pirzada.

³ *Al-Durr al-Mubīn* Sharḥ Tamwīr al-Aḥqāb.

⁴ *Sahih al-Bukhārī*, book of Saḥm, chapter 27.

4. Bleeding from the nose, the ears or the mouth. With regards to the bleeding from the mouth, its domination of, or equivalence to, the saliva shall be the reliable amount, and that can be identified by the colour of the spittle; if it is red, one's ablution has been annulled, but if it is yellow, then it has not been nullified. If one bites into something, such as an apple, etc. or he brushes his teeth and finds the effects of blood, the ablution is not nullified so long as the blood does not flow in such manner that it dominates the saliva.¹

5. Sleeping whilst lying down on one's side, lying down flat on one's back, leaning on one of his own thighs or reclining on something in such that if it were removed from him, he would fall. The reason behind this is the loosening of the joints, as it does not stop anything from exiting. Nevertheless, sleeping whilst standing, sitting, bowing or prostrating does not nullify ablution due to the non-loosening of joints.

6. Insanity, be that due to madness (an illness that removes the intellect), unconsciousness (an illness that conceals the intellect) or intoxication (a frivolous state that deprives one from behaving in accordance with his intellect until the effect has gone).

7. Laughing of an adult, whilst awake in a prayer that consists of bows and prostrations. Outside of prayer, however, laughter does not nullify ablution. Moreover, if one laughs whilst offering the prostration of recitation (*sajdat al-tilāwah*) or the funeral prayer (*salāt al-janāzah*), it shall invalidate the performance of that act but it will not nullify the ablution.

Notes:

1. Whoever suffers from incontinence of urine and he is unable to control it, chronic diarrhoea, or constant flatulence, or a

¹ *Al-Jawābir al-Najirah 'ala Maḥabib al-Qudra*.

woman who suffers from chronic menstrual bleeding (*istihāḍah*), such a person is referred to as 'legally excused'. The legal ruling with regards to the legally excused person is that he, or she, must make fresh ablution for each prayer, with that ablution they may pray whatever of obligatory and supererogatory prayers they like.

2. If one is certain that he is in a state of purity but he also suspects that he may have become ritually impure, then the basis shall be on the status quo of purity and the absence of ritual impurity. If, on the contrary, he is certain regarding becoming ritually impure and doubts his state of purity, then the basis shall be the status quo of ritual impurity and the absence of purity, and this is based on the legal maxim that 'the suspicion does not overturn the established truth'.¹



Chapter 2, Section 7

Ghusl

Ritual Bath

Allah ﷻ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا

"And if you are major ritually impure (*junub*), then purify yourselves."
[5:6]²

The term *ghusl* literally means 'to pour water over the body'. In the Sharī'ah, it is the use of pure and purifying water over the entire body in a specified manner.

¹ *Al-Fiqh al-Muqarrar*.

² *Qar'ān*, Surah al-Mā'idah (5), verse 6.

Types of ritual bath

There are three types of ritual bath:

1. *Obligatory (Farḍ):*

The ritual bath is rendered obligatory in the following three circumstances:

- a. At the discharge of spermatic fluid in a gushing manner with desire from the man and the woman, during sleep or wakefulness.¹
- b. At the entry of the glans of the penis into the vagina, even if ejaculation does not occur.²
- c. At the end of menstruation and postnatal bleeding.³

2. *Non-Emphatic Sunnah (Sunnah Ghayr Mu'akkadah):*

The ritual bath is a non-emphatic sunnah in the following four circumstances:

- a. For the Friday prayer.⁴
- b. For the two 'Eids.⁵
- c. When entering into the state of *ihram* for *hajj* or *umrah*.⁶
- d. When at the Station of 'Arafah.⁷

3. *Desirable (Mustahabb):*

The ritual bath is desirable in many circumstances, which include the following:

- a. After one recovers from the state of madness or unconsciousness.⁸

- b. When entering the blessed city of Makkah.¹
- c. When entering the luminous city of Madinah.²
- d. After cupping.³
- e. For him who washes a dead body.⁴
- f. For the disbeliever who becomes Muslim.⁵
- g. In the nights of al-Qadr⁶ and al-Barā'ah.⁷
- h. For the prayers of the solar eclipse, the lunar eclipse and the prayer for requesting rain.⁸
- i. For one who puts on new clothes.⁹
- j. For one who repents from sin.¹⁰

Obligations of ritual bath

There are three obligations of the ritual bath,¹¹ i.e. the ritual bath performed following major ritual impurity (*junābah*), menstruation and postnatal bleeding.¹² The three obligations of ritual bath are:

1. Rinsing the mouth. This is to engulf the entire mouth with water, taking the water up to the top of the throat, similar to when gargling.
2. Rinsing the nose. This is to draw water into every part of the nose, taking the water up to just above the cartilage.
3. Washing the entire body once. This is to pour water over the whole of the body in such that even if one small part is left out, the ritual bath will be void. It is incumbent to remove

¹ *Fiqh al-Sunnah*.

² *Al-Durr al-Mukhtar Sharh Tawwiz al-Ahwal*.

³ *Kutub al-Fiqh 'ala Ṭ-Madhalib al-Arba'ah*.

⁴ *Al-Jikām al-Fiqhiyyah fi Ṭ-Madhalib al-Arba'ah*.

⁵ *Kutub al-Masā'il*.

⁶ *ṛṛḥ Ramiḍān*.

⁷ *ṛṛḥ Shā' bān*.

⁸ *Tawwiz al-Ahwal*.

⁹ *Al-Durr al-Mukhtar Sharh Tawwiz al-Ahwal*.

¹⁰ *Al-Durr al-Mukhtar Sharh Tawwiz al-Ahwal*.

¹¹ *Mubshar al-Qadiri*.

¹² *Al-Jamharat al-Najiyah 'ala Mubshar al-Qadiri*.

¹ *Al-Fiqh al-Mu'yassar*.

² *Al-Fiqh al-Mu'yassar*.

³ *Arḥān al-Jikām 'ala Ṭ-Madhalib al-Arba'ah*.

⁴ *Radd al-Muḥīr 'ala Ṭ-Durr al-Mukhtar (Ḥashiyat Ibn 'Abidin)*.

⁵ *Radd al-Muḥīr 'ala Ṭ-Durr al-Mukhtar (Ḥashiyat Ibn 'Abidin)*.

⁶ *Radd al-Muḥīr 'ala Ṭ-Durr al-Mukhtar (Ḥashiyat Ibn 'Abidin)*.

⁷ *Radd al-Muḥīr 'ala Ṭ-Durr al-Mukhtar (Ḥashiyat Ibn 'Abidin)*.

⁸ *Al-Durr al-Mukhtar Sharh Tawwiz al-Ahwal*.

and do away with any hindrance that impedes the reaching of water to the body or to the roots of the hair.

Note: If the woman's hair is braided, it is not incumbent upon her to unbraid it provided the water reaches the roots of the hair. However, if her hair is not braided, the reaching of water to all of the hair, from root to tip, shall be incumbent upon her. As for a man, the reaching of water to all of the hair, from root to tip, is incumbent upon him, and if his hair is braided, it shall be obligatory on him to unbraid it.¹

Sunnahs, desirable actions and offensive actions in ritual bath

Sunnahs: The sunnahs of the ritual bath are the same ■ those of ablution.²

Desirable Actions: The desirable actions in the ritual bath are the same as those of ablution other than the facing towards the *qiblah* because one is often naked,³ but if, however, one is covered, then there is no objection to that.⁴ One should refrain from reciting transmitted supplications (*al-dhā'ir al-ma'ihir*), as he is in the outlet of used water which is often intermingled with impurity.⁵

Detested Actions: The actions that are detested (*makrūh*) in ablution are also detested in the ritual bath.⁶

Performance of ritual bath

The one performing ritual bath should begin by first urinating in order to emit any filth that may be present in the primary genitalia.⁷

He should then form the intention in his heart, and with his

¹ *Al-Mukharrar al-Fayyadh* fī al-Madhāhib al-Arba'ah.

² *Al-Durr al-Mukhtar Sharh Tanwir al-Ahwal*.

³ *Al-Durr al-Mukhtar Sharh Tanwir al-Ahwal*.

⁴ *Radd al-Muharrir* 'ala *Durr al-Mukhtar* (Rashidun Ibn 'Atiyya).

⁵ *Kutub al-Fiqh* 'ala *Madhāhib al-Arba'ah*.

⁶ *Nar al-Iddah*.

⁷ M.L.H. Pirzada.

tongue he should say: "I have made the intention of performing ritual bath in order to remove major ritual impurity (*janzabah*)."¹

Thereafter, he should wash both his hands up to the wrists thrice. Then, he should wash his genitalia, even if there may not be any filth on them. He should then remove the physical filth, if there is any on the body, in order so that it may not spread with the pouring of the water.

Then, he should perform complete ablution, like the ablution for prayer, but he should postpone the washing of the feet until the completion of his ritual bath if he is standing in a place where the water is collecting; this is because he is standing in water that is dropping off of his body, upon which there may be something filthy.

He should then wash his entire body three times, beginning with his head, then wash his right shoulder and then the left. He should rub his body and make his bathing constant.²

Note: If the one performing the ritual bath remains in running water, a large pool or rain, sufficient for the performance of ablution or ritual bath, his sunnahs of ablution or ritual bath will be deemed fulfilled.³



Chapter 2, Section 8

Ma' Yafrahun 'ala'l-Junub

Actions Unlawful for the *Junub*

The following actions are unlawful for the *junub*.

¹ *Al-Furkhan al-Nadwiyyah* 'ala *Makbulat al-Qadiriyyin*.

² *Nar al-Iddah*.

³ *Al-Durr al-Mukhtar Sharh Tanwir al-Ahwal*.

1. Prayer: Allah ﷻ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ خَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ خَتَّى تَغْتَسِلُوا

"O believers! Do not approach prayer when you are intoxicated, until you know what you are saying, nor when you are major ritually impure (junub), unless (you are) travellers, until you have washed yourselves." [4:43]¹

2. Recitation of the Qur'an, even if it is less than a verse,² Prophet Muhammad ﷺ said: "The menstruating woman and the person in a state of major ritual impurity should not recite anything from the Qur'an."³

If such a person intends to supplicate using words of the Qur'an [e.g. *Rabbana ighfir li wa liwalidayna wa li-lamminina yawma yaqumun* 'Ihsab (My Lord! Forgive me, my parents and all the believers on the day when the Reckoning will be held)], or intends to praise [e.g. *al-hamdu li-lahi Rabbil-'alamin* (All praise is due to Allah, the Lord of the Worlds)], or intends to begin something [e.g. *bismil-lahi*? *Rabman*? *Rabim* (Allah's name I begin with, the utmost Kind, the ever Merciful)], or intends to teach a verse and he dictates one word at a time, all of these are lawful according to the most sound opinion.⁴

3. Touching the Qur'an, even it is one verse, except by its covering,⁵ Allah ﷻ says:

أَقْرَبُ الْقُرْآنِ كَرِيمٍ فِي كِتَابٍ مُّكْتُونٍ ﴿٣٠﴾

¹ Nur al-Ishaq.

² Qur'an, Surat al-Nisa' (4), verse 43.

³ *Ad-Durr al-Mukhtar Sharh Tawar al-Madar*.

⁴ *Sunan al-Tirmidhi*, Chapters of Taharah, chapter 98.

⁵ *Ad-Durr al-Mukhtar*, Sharh Tawar al-Madar.

⁶ *Hathiyat al-Tajidat ala Manaqi' Fatah*.

لَا يَسْتَقِرُّ إِلَّا الطَّيِّبُونَ ﴿٣١﴾

"It is certainly a noble Qur'an, in a well-secured book, none shall touch it but those who are purified." [56:77-79]¹

The entire *mushaf* (scripture) of the Qur'an is unlawful to touch, because the whole Qur'an is subject to that command. In books other than the *mushaf*, it is only unlawful to touch the verse itself, whereas it is not unlawful to touch the other text.²

4. Entering a masjid, even if only to pass through it. This is based on the saying of the Prophet ﷺ: "I do not render the masjid lawful for the woman in menstruation and nor for the person in a state of major ritual impurity."³

This ruling applies when there is no excuse, but if passing through the masjid is unavoidable, such as the door of one's house opening into the masjid and he is unable to arrange an alternative residence, then it shall be incumbent upon him to perform dry ablution (*tayammum*) in order to enter the masjid. Moreover, if one experiences a nocturnal emission (wet dream) inside the masjid, it shall be recommended for him to perform *tayammum* to exit the masjid.⁴

5. Circumambulation (*Tawaf*) of the Ka'bah.⁵ The Prophet ﷺ said: "Circumambulation around the House (of Allah) is like the prayer, except that you may talk in it, so whoever talks in it should not speak but of goodness."⁶

¹ Qur'an, Surat al-Waqi'ah (56), verses 77-79.

² *Hathiyat al-Tajidat ala Manaqi' Fatah*.

³ *Sunan Abu Dawud*, book of Taharah, chapter 93.

⁴ *Radd al-Muhar ala 'Adurr al-Mukhtar* (Hathiyat al-Tajidat).

⁵ *Manaqi' Fatah Sharh Nur al-Ishaq*.

⁶ *Sunan al-Tirmidhi*, book of Hajj, chapter 13.

Dry Substitute Ablution

Allah says:

فَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ أَحَدٌ بَيْنَكُمْ أَوْ إِذَا طَارَأَ مِنْكُمُ الْيَسَاءُ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِرُءُوسِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفِيفًا غَفُورًا ﴿١٥﴾

²⁰ And if you are ill or on a journey, or any of you has come from relieving himself, or you have been in (sexual) contact with women and you do not find water, you should then perform dry ablution (*istijamum*) with pure earth, wipe your faces and your hands. Verily, Allah is Ever-Forgiving, Ever-Pardoning.

Ever-Forgiving: [4:43]¹

The term *ṭayammum* literally means 'intention'. In the Shari'ah, it refers to the aim of using pure earth for wiping the face and the hands with, with the intention of making permissible the performance of prayer, etc.¹ This is amongst the special characteristics of this Ummah, as it was not legally prescribed for previous nations. The performance of *ṭayammum* is permissible with anything pure from the genus of the earth, such as dust, stones, sand and plaster, etc.²

Types of requirements

There are three types of *layam* *mantra*,¹ and they are:

¹ *Qur'an, Surah-Nisa'* (4), verse 43.

2. Fifth of Novemb.

1. *Hasbunah al-Farhanah* and *Maraqir* 1. Feb 1913

⁴ Kīāhē aī-ē-igb 'āia? mādhābīb aī-ē-ēvā 'āb

1. *Obligatory (Farḍ):*
Tayammum is obligatory for all that ablution and ritual bath are obligatory, such as prayer, touching the *mushaf*, etc.
2. *Incumbent (Wājib):*
Tayammum is incumbent for everything that ablution is incumbent, such as to perform the circumambulation of the Ka'bah.
3. *Desirable (Mustahabb):*
Tayammum is desirable for everything that ablution is desirable, such as if one wishes to offer supererogatory prayers and he does not find anything with which he may perform ablution, then it shall be valid for him to perform *tayammum* and pray.

The supererogatory prayer is something recommended, and so *teyammum* is recommended for it, i.e. one receives the reward of a recommended action. Since the prayer would not have been valid without *teyammum*, it makes *teyammum* a condition for the soundness of the prayer, being itself something recommended. Hence, if one omits *teyammum*, and thereby, he omits the supererogatory prayer which he had intended to perform, he will not be held accountable.

Factors permitting laymen

Tayammum is permissible for a ritually impure person of the minor (*imdadith*) or major (*jinnab*) degree, in residence or in travel, when any of the following factors exists:

1. If one is at a distance of one mile⁴ from water, whether

There are two types of mile in the English language: (a) a terrestrial mile measuring 1760 yards or 980 feet (609 metres or 0.61 kilometres), and (b) a nautical mile measuring 2025 yards or 1012 feet (581 metres or 0.58 kilometres). In the Shari'ah, one mile is 1000 *dirhams* or 607 feet (182 metres or 0.18 kilometres). In the Shari'ah, one mile is approximately *ahdī* being 24 *ahdā* [cf. *Durr al-Mukhtar Sharh Tawarī al-Aḥdā*, 24 *ahdā* equal approximately 15 feet, hence, one *ahdī* also equals 1.5 feet]. Therefore, one mile in the Shari'ah is equivalent to 600 feet, and this is almost the same as the English nautical mile (607.5 feet or 0.58 km) and it is longer than the common terrestrial mile which is used in the land. [cf. H. Pirzādā

outside the city or inside of it, and whether a traveller or a resident.¹

Note: It is preferable to delay the performance of *ṭayammum* for that person who hopes to find water, with the inclination of belief, prior to the lapsing of the recommended time for prayer.²

2. When one suffers from ■ illness and fears its aggravation or delay in recovery from it by virtue of using water, irrespective of whether that apprehension ■ from past experience or by the advice of a skilled Muslim medical expert.³

3. When the water is extremely cold and there is nothing to warm it up by, and he is inclined to believe that he may encounter harm if he uses it.⁴

4. If the water is nearby but he fears for his life or for his belongings, or between him and the water there is an enemy whom he fears, be that enemy a human or otherwise, or he is unable to extract the water due to the absence of the water-extracting apparatus, such ■ a rope and bucket. The presence of water in circumstances ■ such is akin to its absence.⁵

5. When one requires the water immediately or later for his own drinking or for the drinking of others, or he requires it for making dough or cooking, he should perform *ṭayammum* and save whatever water he has.⁶

6. When one ■ able to use water, but he fears losing the funeral prayer or the 'Eid prayer, he should perform *ṭayammum* and pray, because they can be lost without leaving a substitute. The fear of losing the Friday prayer is not a valid excuse as

¹ *Al-Fatawa al-Hamawiyyah (al-Fatawa al-Hindiyah)*.

² *Nir al-Ishq*.

³ *Radd al-Muhkar ala Ta'wir al-Muhkhar (Tahqiq al-Ishq al-Muhkhar)*.

⁴ *Marasir-Fatwa Sharh Nir al-Ishq*.

⁵ *Marasir-Fatwa Sharh Nir al-Ishq*.

⁶ *Marasir-Fatwa Sharh Nir al-Ishq*.

that can be lost whilst leaving a substitute, which is the *ṣabr* prayer, and likewise is the case with the five obliged prayers; they may be lost whilst leaving a substitute which is made up by way of *qada'*.¹

Obligations of *ṭayammum*

The following are the three obligations of *ṭayammum*:²

1. Making the intention. For the intention of *ṭayammum*, it is conditional for one to intend the acquiring of purity, ■ to allow the permissibility of prayer, or any form of objective worship which is invalid without purity, such as prayer or the prostration of recitation (*ṣajdat al-tilawah*).³

If anyone performs *ṭayammum* with any of the following intentions, prayer will not be valid with that *ṭayammum*:

a. If one intends to perform the *ṭayammum* only and without bearing the purity in mind and nor any of the aforementioned intentions.

b. If one intends to perform a non-objective form of worship, such as the call to prayer (*adhān*) and the call to the commencement of congregational prayer (*iqā'at*); both of these are non-objective forms of worship within themselves, as the purpose behind them is announcement.

c. If one intends to perform an objective form of worship that is valid without purity, such as the recitation of the Qur'ān when one is minor ritually impure. The recitation is, within itself, an objective worship, but it is permitted for the one who is minor ritually impure without purity.

¹ *Marasir-Fatwa Sharh Nir al-Ishq*.

² *Bahar Sharh an-Nir al-Ishq*.

³ *Nir al-Ishq*.

2. Wiping the face in such a manner that nothing is left out from it.
3. Wiping both the hands up to and including the elbows covering everything.

Sunnahs of *tayammum*

There are seven sunnahs of *tayammum*:¹

1. Pronouncing the *ismiyah* at the beginning. This is an emphatic sunnah.²
2. Observing the sequence as has been mentioned in the Qur'an. This is ■ emphatic sunnah.³
3. Continuity of wiping the latter part following the former, in such that if water had been used, the former part would not become dry. This is a non-emphatic sunnah.⁴
4. Striking the earth with the palms of one's hands. This is an emphatic sunnah.⁵
5. Spreading the fingers whilst striking. This is a non-emphatic sunnah.⁶
6. Moving the hands forwards and backwards after placing them in the dust. This is a non-emphatic sunnah.⁷
7. Shaking the hands, or blowing on them, enough so that the dust comes off the hands, as a caution from it staining the face. This is an emphatic sunnah.⁸

¹ *Al-Durr al-Mubhar Sharh Tawar al-Ahwal*.

² M.I.H. Pirzada.

³ M.I.H. Pirzada.

⁴ M.I.H. Pirzada.

⁵ M.I.H. Pirzada.

⁶ M.I.H. Pirzada.

⁷ M.I.H. Pirzada.

⁸ M.I.H. Pirzada.

That which is permissible with *tayammum*

Tayammum is a substitute for ablution and the ritual bath in the absence of water. Therefore, whatever is permissible with them, shall also be permissible with it, from the performance of the prayer to touching the *muqabaf*, etc. It is permitted for one to perform with only one *tayammum* whatever of the obligatory and supererogatory prayers he wishes.¹

Performance of *tayammum*

Imām Abu Yūsuf asked Imām Abū Ḥanīfah regarding the manner of performing *tayammum*, and he replied: "*Tayammum* consists of two strikes; one strike is for the face and the other strike is for the two hands up to and including the elbows." Imām Abū Yūsuf then asked: "How is that done?" Imām Abū Ḥanīfah struck his hands on pure earth and he moved them forwards and backwards. He then raised them both, shook them and then wiped them on his face. Thereafter, he returned his palms to the pure earth a second time and he again moved them forwards and backwards. He then raised them both, shook them and then wiped them on the outer and inner parts of his forearms up to the elbows."²

Some scholars of the Ḥanafī School have said that one ought to wipe the inner parts of the four fingers of his left hand over the outer part of the right arm, beginning from the tips of the fingers to the elbow. He should then wipe the palm of his left hand, leaving out the fingers, over the inner part of his right arm, beginning from the elbow to the wrist. Then, he should pass the inner part of his left thumb over the outer part of his right thumb. Thereafter, he should repeat likewise with the left arm.

This manner is the most cautious ■ it ensures the avoidance of using used earth as much ■ possible.³

¹ *Fiqh al-Sunnah*.

² *Radd al-Mubhar 'ala Tawar al-Mubhar* (Ḥabibul Iḥṣān).

³ *Radd al-Mubhar 'ala Tawar al-Mubhar* (Ḥabibul Iḥṣān).

Nullifiers of *layammam*

Everything that nullifies ablution also nullifies *layammam*. This is because *layammam* is a substitute for ablution; that which nullifies the original also nullifies its substitute. Moreover, the cessation of the qualifying excuse also nullifies *layammam*, like the discovery of water after it being lost, or the ability to use it after such incapacity.¹



Chapter 2, Section 10
Al-Maish'ala 'l-Khuffayn

Wiping over Leather Socks

A *khuff* is a type of footgear. Whoever wears *khuffs* and he does not wish to remove them, it shall be permitted for him to wipe over them with water in the place of washing the feet in ablution. The wiping over the *khuffs* has been authenticated by the noble sunnah, for Prophet Muhammad ﷺ wiped over the *khuffs*.²

Conditions for wiping over *khuffs*

There are six conditions for wiping over the *khuffs*, and they are:

1. One wears them after washing the feet, and he completes the ablution before becoming ritually impure.³
2. The *khuffs* must be manufactured from leather or from thick material that prevents water from penetrating through it.⁴
3. The *khuffs* must remain on the feet on their own accord, without being tied.⁵

¹ *Mawdu'at* 'l-Falah, Sharh *Nur al-Ishlah*.

² *Sahih al-Bukhari*, book of *Wudu'*.

³ *Nur al-Ishlah*.

⁴ *Nur al-Ishlah*.

⁵ *Nur al-Ishlah*.

4. The *khuff* should be such that conceal the feet including the ankles.¹

5. Continuous walking should be possible in them; wearing and wiping is not permitted over *khuffs* of glass, wood or iron.²

6. The *khuff* should be free from any hole, the size equivalent to three of the smallest toes.³

Note: It is permitted to wipe over socks if they are made from leather (when their upper as well as lower parts are of leather), or if they are leather-soled (when their lower parts are of leather, like shoes). It is also permitted to wipe over the socks if they meet three conditions:

- i. They must be thick enough to prevent water from penetrating.
- ii. They must remain on the feet on their own accord, without being tied, and
- iii. They must not be so transparent that the foot can be seen through them.

Period of wiping over *khuffs*

The resident (*mukim*) may wipe over the *khuffs* for a maximum period of one day and one night,⁴ whereas the traveller (*muwajir*) may wipe over the *khuffs* for three days including their nights.⁵

The commencement of that period occurs from the time of the occurrence of the ritual impurity after wearing them. For example, if one makes ablution and then puts on the *khuffs* at *zahr* time, and he continues to be in the state of ablution until *'isha'* time, when he nullifies the *wudu'*, the period of wiping will be reckoned from the time of the nullification, i.e. *'isha'*.⁶

¹ *Al-Durr al-Mukhtar*, Sharh *Tamwir al-Akhbar*.

² *Nur al-Ishlah*.

³ *Nur al-Ishlah*.

⁴ 24 hours.

⁵ 72 hours.

If the resident ■ wiping over the *khuffs*, and then he takes up travel prior to the completion of his period, he may complete the period of the traveller. If the traveller takes up residence after he had been wiping for a period of one day and one night, he must remove his *khuffs*. This is because the period of travel does not remain valid without travel. If, however, he had been wiping for less than one day and one night, he may complete the period of one day and one night, as that is the period of wiping for the resident.¹

Method of wiping over *khuffs*

One should wet the fingers with water and place the fingers of his right hand at the front tip of the *khuff* of his right foot. He should place the fingers of his left hand at the front tip of the *khuff* of his left foot. He should then pass all the fingers over both *khuffs* towards the shins, just above the ankles.² In doing so, he should spread his fingers out slightly, so that the wiping is made in lines.³

Note: The wiping is only to be done over the upper sides of the *khuffs*, according to the prophetic narration reported by 'Ali [ra], who said: "If religion was based on personal judgement, the lower side of the *khuff* would be more preferable (to be wiped) than its upper, but I saw Allah's Messenger ■ wiping over the upper sides of his *khuffs* and not their lower sides."⁴

Nullifiers of the wiping over *khuffs*

There are four factors that nullify wiping over *khuffs*,⁵ and they are:

1. Everything that nullifies ablution also nullifies the wiping over *khuffs*.
2. The removal of both *khuffs*, or either one of them, even

¹ *Mawaz' Farah Sharh Nar al-Iddah.*

² *Radd al-Mukhtar ala 'Durr al-Mukhtar (Jahidat) ■ (Madinah).*

³ *Al-Durr al-Mukhtar Sharh Tawmil al-Makar.*

⁴ *Radd al-Mukhtar, chapter of al-Mahy al-Mahy al-Khuffayn.*

⁵ *Nar al-Iddah.*

partially by the exposure of the major part of the foot from the shin end.

3. The water coming into contact with the major portion of any one foot inside the *khuff*.

4. The expiration of the period of wiping.

Note: The occurrence of the last three nullifying factors (i.e. removal of the *khuff*, the major portion of the foot becoming wet and the expiration of the period of wiping) only requires the washing of both feet; the repetition of the entire ablution shall not be binding if one was still in the state of ablution.¹

Wiping on splints and bandages

A splint is something that is placed over a fractured limb in order to correct it and in order to set its bone, such as wooden sticks and plaster. A bandage is a ligature, such as a handkerchief, etc. with which a wound ■ bound.

Whoever is afflicted with a wound or a fracture, and he is unable to wash that limb or wipe over it, it shall be incumbent to wipe over the major portion of that splint or bandage once. The wearing or tying of the splint in a state of purity is not a condition. The wiping over the splint, etc. is similar to washing, and so it is not limited to a time period; one may constantly wipe over it during ablution and ritual bath so long as the legal excuse remains.² Wiping over the splint or bandage is not rendered invalid by the falling off of the splint or bandage prior to recovery because the legal excuse still stands; but if it fell off after recovery, it shall invalidate the wiping due to the lapse of the legal excuse.³

If one suffers from ophthalmia (inflammation of the eye) and has been instructed not to wash the eyes, or one's nail has broken and

¹ *Mawaz' Farah Sharh Nar al-Iddah.*

² *Mawaz' Farah Sharh Nar al-Iddah.*

³ *Al-Hidayah Sharh Bid'ayat al-Muwaddih.*

medicine or music has been applied to it, the removal of which would cause harm, it shall be permitted for such an individual to wipe over them; but if the wiping is also harmful, then this can be left out too.



Chapter 2, Section 11
Al-Hayd wa'l-Nifas

Menstruation and Postnatal Bleeding

The term *hayd* literally means 'to flow'. In the Shari'ah, it refers to the blood that exits from the womb of a woman, without childbirth and nor ailment being its cause, after her attaining maturity and prior to her reaching the age of menopause; this is fifty-five years according to the qualified legal opinion (*fatwa*).

The minimum period of menstruation is three days and nights,¹ whatever is less than that is not menstruation but chronic menstrual bleeding (*istihādah*). The maximum period is ten days, whatever exceeds beyond that is not menstruation but also *istihādah*. If the bleeding exceeds beyond ten days, and the woman is one who has a regular cycle of menstruation and purity, she should resort to the days of her regular menstrual cycle, and whatever is in excess of that shall be *istihādah*. If, however, she does not have a regular cycle, then her period of menstruation shall be ten days.

Whatever the woman sees of redness, yellowness and darkness of discharge, during the days of menstruation, that is menses, and that continues until she sees proper whiteness.² The minimum duration of purity between two menstrual periods is fifteen days and there is no limit to its maximum.³

¹ 72 hours.

² *Mabharat al-Qadiri*.

³ *Kanz al-Da'iq*.

The term *nifas* literally refers to the blood that exits following childbirth.¹ There is no limit to the minimum period of postnatal bleeding, but its maximum period is of forty days, whatever exceeds beyond that is *istihādah*. If the bleeding extends beyond the forty days, and this particular woman has given birth before and she has a regular cycle in postnatal bleeding, she should resort to the days of her regular cycle. If she does not have a regular cycle, then her postnatal bleeding shall be of forty days.

Actions unlawful for the woman during menstruation and post-natal bleeding

All actions that are unlawful for the one who is major ritually impure (*junub*) are also unlawful for the woman experiencing menstruation or post-natal bleeding (i.e. prayer, recitation of the Qur'an, touching the *muhibaf*, entering the masjid and circumambulation of the Ka'bah). This is because Prophet Muhammad ﷺ said to Sayyidah 'Ā'ishah (ra): "It is something that Allah has decreed for the daughters of Adam. So do as someone on *hayj* does, but do not circumambulate the House (of Allah) until you have become pure."²

Each of these three (the menstruating woman (*hā'id*), the woman experiencing post-natal bleeding and the major ritually impure person) are referred to as *muḥdith hadath akhar* (one who is in a state of major ritual impurity). In addition to the aforementioned, two further actions are unlawful for the menstruating woman and the woman experiencing post-natal bleeding, and they are fasting and sexual intercourse:

1. Fasting, and this is to be made up by way of *qada'* in the period of purity afterwards, but the missed prayer need not be made up, according to the saying of the Prophet ﷺ: "Is it not the case that when a woman is menstruating, she is not to offer the prayer and nor is she to fast?"³

¹ *Mabharat al-Qadiri*.

² *Sahih al-Bukhari*, book of *Hayd*, chapter 7.

³ *Sahih al-Bukhari*, book of *Hayd*, chapter 6.

It has been narrated from Sayyidah 'Ā'ishah [ra] that she said: "During the time of Allāh's Messenger ﷺ, when we would become pure after menstruating, he would command us to make up the fasts by way of *qada'*, but he would not command ■ to make up the prayers by way of *qada'*."¹

2. Sexual Intercourse; for Allāh ﷻ has stated:

فَاعْتَبِرُوا لِلنِّسَاءِ فِي الْحَيْضِ وَلَا تَفْرُقُوهُنَّ مَا ظَهَرَ

"So keep apart from women during menstruation, and do not approach them until they have become pure." [2:222]²



Chapter 2, Section 12

Isṭihādah

Chronic Menstrual Bleeding

The term *isṭihādah* refers to the flowing of blood for a period of less than three days or for more than ten days in menstruation, or for more than forty days in post-natal bleeding.

Isṭihādah does not prevent anything of that which menstruation and post-natal bleeding prevent, such ■ the recitation of the Qur'an, entering a masjid, and sexual intercourse, etc.

The woman experiencing *isṭihādah* (*muṣṭaḥḥādah*) is amongst those who are legally excused (such as the one who suffers from a gastric or intestinal ailment, the one suffering from urinary incontinence, or the one who suffers from a continuous nosebleed or from a continuously bleeding wound); she performs ablution at the time of

each prayer, and with that ablution she may perform anything she likes from the obligatory and supererogatory prayers, within the stipulated time. When the time elapses, her ablution becomes void and she is required to renew her ablution for the next prayer. This is the case with every legally excused person.

Note: If a girl enters the age of maturity (*bulūgh*) suffering from *isṭihādah*, her menstrual period shall be counted as ten days from each month, with the rest being *isṭihādah*.

It has been reported from Sayyidah 'Ā'ishah [ra] that Faṭimah bint Abū Ḥubaysh [ra] asked Prophet Muḥammad ﷺ: "I do not become pure. Shall I abandon the prayer?" The Prophet ﷺ replied: "It is due to a vein and not menstruation. So when (proper) menstruation begins, leave the prayer, and when its estimated period comes to an end, wash the blood from yourself (by taking ■ ritual bath) and offer the prayer."³



¹ *Sunan al-Tirmidhi*, book of *Ṣawm*, chapter 64.
² *Ḍarḍan*, *Surat al-Baqarah* (2), verse 222.

³ *Al-Hidāyah Sharḥ Bidāyah al-Muḥaddith*,
⁴ *Ṣaḥīḥ al-Bukhārī*, book of *Ḥayḍ*, chapter 8.

Timings of Prayers

The awareness of the timings of prayers is crucial due to the fact that the prayer becomes obligatory by the entry of the relevant time. Allah ﷻ says:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الَّذِينَ آمَنُوا مَكْتَبًا مُؤْتَقًا ﴿٥﴾

"Verily, prayer has been enjoined upon the believers at prescribed times."
[4: 103]¹

Timing of *ṣajr* (dawn) prayer

The timing of the *ṣajr* prayer begins at the rising of the true dawn (*ṣajr ṣādiq*), and it continues until sunrise.

Note: The true dawn is the whiteness that appears in the east, spreading across the horizon. It then expands, spreading itself up towards the sky. As with the false dawn (*ṣajr ḥadith*) which appears prior to the true dawn, it is not taken into account; it is that light which does not spread but emits itself as a long thin beam towards the sky, like the tail of a wolf, after which comes darkness.

Recommended Time: It is desirable to delay the *ṣajr* prayer to the brightening of the dawn, and that is the appearance of light ■

¹ *Qur'an, Sūrat al-Nisā'* (4), verse 103.

much that time yet remains until sunrise in which one may perform another prayer with fresh ablution,¹ and this is according to the saying of Prophet Muhammad ﷺ: "Brighten the *ṣajr* prayer, ■ that is the greatest for reward."²

Timing of *ṣubr* (noon) prayer

The timing of the *ṣubr* prayer begins at the declining of the sun from its meridian (*ẓawāl al-ṣhamṣ*) in the centre of the sky, which is unanimously agreed upon. This extends until the shadow of all objects becomes double their length or once their length minus the shade at noon (*ẓill al-irṣād*); this is the shade of all things at true noon).

Note: There are two narrations from Imām Abū Hanīfah regarding the end of the *ṣubr* timing:

- a. The timing of *ṣubr* extends until just prior to the shade of each object becoming double to it, minus the shade at noon. ■ most of the scholars agree on this.
- b. The timing of *ṣubr* extends until the shade of each object becomes the same length as itself, minus the shade at noon. ■ this is also the statement of the *Sāhibayn*.

As a precaution, one should perform the *ṣubr* prayer prior to when the shade becomes the same size as its object, and the *ʿaṣr* prayer after it has become double to it, so that one performs within the time agreed by all scholars.³

Recommended Time: The desirable time to offer the *ṣubr* prayer is when the day has cooled in the summer, and to hasten it in the winter; except on a cloudy day when it should be delayed.⁴ This is according to the report of Anas ibn Mālik [ra] who said: "When it was hot, Allāh's Messenger ﷺ would cool the prayer (i.e. perform it

when the day had cooled), and when it was cool, he would hasten it."⁵

Timing of *ʿaṣr* (mid-afternoon) prayer

The timing of the *ʿaṣr* prayer enters when the timing of the *ṣubr* prayer expires, according to the disparity of both opinions. It extends until sunset, according to the saying of the Prophet ﷺ: "If any of you manages (even) one prostration of the *ʿaṣr* prayer prior to the sun setting, he should complete his prayer."⁶

Recommended Time: It ■ desirable to delay the *ʿaṣr* prayer so long as the sun does not change colour, and to hasten it on a cloudy day,⁷ according to the saying of the Prophet ﷺ: "Offer the prayer early on a cloudy day, as he who loses the *ʿaṣr* prayer, his deeds have been ruined."⁸

Timing of *maghrib* (sunset) prayer

The initial timing of the *maghrib* prayer is when the sun has set, and the expiration of its timing occurs when the twilight (*shubūḥ*) has gone. This is agreed upon, but the scholars differ with regards to the definition of the twilight. The *Sāhibayn* state that it is the redness, whereas Imām Abū Hanīfah states that it is the whiteness that is seen on the horizon after the redness.⁹

Recommended Time: It ■ desirable to hasten the *maghrib* prayer except on a cloudy day in apprehension of its occurrence prior to sunset.¹⁰ The Prophet ﷺ said: "My Ummah will maintain itself upon true nature so long as it performs the *maghrib* prayer prior to the appearance of the stars."¹¹

¹ *Radd al-Muḥīr*, ʿala ʿUmm al-Maḥīr (Hāshiyat ibn ʿAbidin).
² *Sunan al-Tirmidhī*, book of *Ṣalāh*, chapter 17.
³ *Mawāzīʾ ʿalā Sharḥ Nūr al-Iḥāḥ*.
⁴ *Nūr al-Iḥāḥ*.

⁵ *Sunan al-Nasāʾī*, book of *Mawāzīʾ*, chapter 4.
⁶ *Ṣalāh al-Bakārī*, book of *Mawāzīʾ al-Ṣalāh*, chapter 57.
⁷ *Nūr al-Iḥāḥ*.
⁸ *Sunan ibn Mājah*, book of *Ṣalāh*, chapter 9.
⁹ *Mabḥūṣ al-Qudūrī*.
¹⁰ *Mawāzīʾ ʿalā Sharḥ Nūr al-Iḥāḥ*.
¹¹ *Mawāzīʾ ʿalā Sharḥ al-Iḥāḥ*, volume 2, page 449.

Timing of 'isha' (nightfall) prayer

The initial timing of the 'isha' prayer begins when the twilight has disappeared, according to the two opinions, and the expiration of its timing occurs when the true dawn rises.¹ The initial timing of the *witr* prayer is after the performance of the 'isha' prayer, whereas the expiration of its timing also occurs when the true dawn rises,² based upon the saying of the Prophet ﷺ: "Surely, Allāh has helped you with a prayer that is more excellent for you than (precious) red camels; it is the *witr* prayer. Allāh has prescribed it for you between the 'isha' prayer until the rising of the dawn."³

Recommended Time: It is recommended to delay the 'isha' prayer until one-third of the night (has passed),⁴ according to the saying of the Prophet ﷺ: "If I did not apprehend difficulty for my Ummah, I would have enjoined them to postpone the 'isha' prayer until (past) one-third of the night, or until midnight."⁵ Deferral to midnight is permitted but beyond that is severely repugnant.⁶

All this is for the winter. As for the summer, it is recommended to hasten the 'isha' prayer due to the shortness of the nights. It is also recommended to hasten it at a time of cloudiness as any delay may result in a minimising congregation due to the fear of rain.⁷

It is recommended to delay the *witr* prayer to the last portion of the night for that individual who is devoted to offer the prayer at night. The Prophet ﷺ said: "Whoever fears that he will not rise in the last portion of the night should perform the *witr* prayer in its first portion, but whoever is eager in rising in its last portion should perform the *witr* prayer in the last portion of the night because the prayer in the last portion of the night is witnessed (i.e. it is attended by the angels of mercy), and that is more excellent."⁸

¹ *Al-Jawharat al-Nayyirah 'ala Mubtata'at al-Qudiri*.

² *Al-Jawharat al-Nayyirah 'ala Mubtata'at al-Qudiri*.

³ *Sunan al-Tirmidhi*, book of *Witr*, chapter 32.

⁴ *Nar al-Ishāq*.

⁵ *Sunan al-Tirmidhi*, book of *Salah*, chapter 124.

⁶ *Marsa'at-Falah Sharh Nih al-Ishāq*.

⁷ *Al-Jawharat al-Nayyirah 'ala Mubtata'at al-Qudiri*.

⁸ *Sahih Muslim*, book of *Salah* al-Muhsin, chapter 21.

Combining two prayers

It is not permissible to combine two prayers within one timing, neither during travel and not during residence, for any reason whatsoever, except in only two circumstances:

- a. It is permitted to combine the prayers of *zahr* and 'asr for the one performing *hajj* in 'Arafah within the *zahr* timing, by way of advanced combining.
- b. It is permitted to combine the prayers of *maghrib* and 'isha' for the one performing *hajj* in Muzdalifah within the timing of 'isha', by way of delayed combining.¹

This is due to the statement of Allāh ﷻ:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الَّذِينَ آمَنُوا

"Verily, prayer has been enjoined upon the believers at prescribed times."

[4: 103]²

This is also due to the saying of 'Abdullāh ibn Mas'ūd [ra] who said: "Allāh's Messenger ﷺ would offer the prayer at its time except when at the Jam' (i.e. Muzdalifah) and 'Arafāt."³

As for the combining of two prayers (i.e. of *zahr* and 'asr, and of *maghrib* and 'isha') within their respective timings, it is possible in such that one delays the first prayer towards its end timing and performs the next prayer within its initial timing – this is permitted,⁴ and this is the interpretation of those prophetic traditions (*ahādith*) in which the combining of two prayers has been reported.⁵

¹ *Kutub al-Mabniyyah*, chapter of *Mawāqifi al-Salāh*.

² *Qur'ān*, Sūrat al-Nisā' (4), verse 103.

³ *Sunan al-Nasā'i*, book of *Mawāqifi al-Hajj*, chapter 201.

⁴ *Kutub al-Mabniyyah*, chapter of *Mawāqifi al-Salāh*.

⁵ *M.I.H. Pirzada*.

Detested timings for prayer

There are three timings during which no prayer is permitted, be that prayer obligatory, incumbent, sunnah, supererogatory, and whether it is in due time (*add*) or making up for a missed prayer (*qadda*).¹ They are:

- i. During the rising of the sun until it has fully risen,
- ii. When it is at its meridian until it begins to decline, and
- iii. When it turns yellow until it sets.

This is according to the statement of 'Uqbah ibn 'Āmir al-Juhani [*ra*] who said: "There are three timings in which Allah's Messenger ﷺ would forbid us from offering prayer or from burying our dead (This is a metaphorical reference to the funeral prayer due to the fact that burial during these times is permitted, which is unanimously agreed upon.²) (1) when the sun is rising until it has (completely) risen, (2) when it stands at its peak (at midday) until it begins to decline, and (3) when it begins to set until it has (completely) set."³

Note: During these timings, the jurists (*fuqahā*) have rendered exceptional the *'asr* prayer of that day, the funeral prayer – in whichever of these timings it may be present, and the prostration of recitation – if its relevant verse is recited within these timings.⁴ However, postponement of the prostration of recitation is not only permitted, but more excellent, as that is not immediately incumbent,⁵ whereas a delay of the funeral prayer is detested.⁶

During these (detested) times, to convey blessings upon the Prophet ﷺ is superior to reciting the Qur'ān, because the recitation of the Qur'ān is an integral part of the prayer, and so it is better to avoid anything that is an integral part of it.⁷

¹ *Bahār-e-Sharī'at*.

² *Kutub al-Mabniyya*.

³ *Saḥīḥ Muslim*, book of *Salāt al-Muḥḥḥin*, *ḥadīth* 293.

⁴ *Bahār-e-Sharī'at*.

⁵ *M.I.H. Furzān*.

⁶ *al-Fatāwā al-'Ilmiyya* (al-Fatāwā al-Hindiyah).

⁷ *Al-Durr al-Mubīn*, *Sharḥ Tawḥīd al-Sharī'at*.

In two other timings, it is detested to offer supererogatory prayers: after the dawn of *ḥajr* until the sun has completely risen, and after the *'asr* prayer until the sun has completely set,¹ because the Prophet ﷺ prohibited prayer after *ḥajr* until the sun had (completely) risen and after *'asr* until the sun had (completely) set.²



¹ *Maḥḥab*, *ḥadīth* Sharḥ *Nūr al-Iḥḥ*.

² *Sunna al-Tirmidhī*, book of *Salāt*, chapter 134.

CHAPTER FOUR *Adhān*

Call to Prayer

Allāh ﷻ says:

وَأَذِّنْ لِلْعَذِينَ إِلَى اللَّهِ لِيَذُنَ عَنْهُمْ هَذَا وَلَيْسَ ذَلِكَ بِأَثَرٍ قَدِيمٍ لَا يَتَذَكَّرُونَ ﴿٥٨﴾

"And when you made the call to prayer (*adhān*), they took it as a mockery and amusement; that is because they are a people who do not understand."
[5:58]¹

It is reported by Malik ibn al-Huwayrith [ra] that Prophet Muhammad ﷺ said: "Whenever the prayer (time) comes, one of you should make the call to prayer for yourselves, and the eldest amongst you should lead."²

Definition of *adhān*

Literally, *adhān* means 'to make an announcement', based upon the statement of Allāh ﷻ:

وَأَذِّنْ بَيْنَ يَدَيْهِ إِلَهُكَ وَرَسُولَهُ إِلَى النَّاسِ يَوْمَ أَخْرَجَ الظُّلُمَ

"And an announcement from Allāh and His Messenger to the people on the Day of the Great Hajj (Pilgrimage)." [9:3]³

¹ Qur'an, Sūrat al-Mā'idah (5), verse 58.

² Sahih al-Bukhārī, book of *Adhān*, chapter 17.

³ Qur'an, Sūrat al-Tawbah (9), verse 3.

Allāh ﷻ also says:

وَأَنذِرْ فِي النَّاسِ يَا فَاتِحُ بَابِكَ رَجُلًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ
كُلِّ فَجٍّ عَمِيقٍ ۝

"And announce to mankind the hajj (pilgrimage); they will come to you on foot and on every lean camel, coming from every deep and distant (wide) mountain valley." [22:27]¹

The word *adhān* is an infinitive noun (*ism maḍar*), similar to the words *salām* and *kalām*. In Islamic legal terminology, it refers to 'the announcement, with specified words, of the arrival of the time for prayer'. *Adhān* was initiated in the first year following migration (*hijrah*), and it is a characteristic of this Ummah as it was not prescribed for previous nations.

Virtue of *adhān*

Many *ahādith* have been reported regarding the virtue of *adhān* and the *mu'adhḍin* (*adhān*-caller). Some of them are as follows:

1. It is reported by Abū Hurayrah [ra] that Allāh's Messenger ﷺ said: "If the people knew as to what (of reward and blessings) was in the announcement (i.e. the *adhān*) and in the first row (of congregation), then they would not find it except to cast lots for it, and they would surely cast lots..."²

2. It is reported by al-Barā' ibn al-'Āzib [ra] that the Prophet ﷺ said: "Certainly, Allāh and His angels send blessings upon the foremost row and upon the *mu'adhḍin*; he is forgiven according to the extent of his voice and whatever of the dry and moist (creatures) hears him, it confirms him, and for him is reward equal to the one who prays with him."³

¹ Qur'an, Sūrat al-Hajj (22), verse 27.

² Jaṣīb al-Bukhārī, book of *Adhān*, chapter 9.

³ Saḥīḥ al-Nasā'i, book of *Adhān*, chapter 14.

3. It is reported by Abū'l-Dardā' [ra] that he heard Allāh's Messenger ﷺ saying: "If there are three people in a village who neither call the *adhān* and nor establish the prayer congregation, then Shayṭān (Satan) overwhelms them. Thus you must be with the congregation, for the wolf devours the lone sheep."⁴

4. It is reported by 'Uqbah ibn 'Āmir [ra] that he heard the Prophet ﷺ saying: "Your Lord is delighted with that shepherd herding sheep on a hillside, who calls the *adhān* and prays. Allāh says: "Look ■ this servant of mine; he calls the *adhān*, establishes the prayer and he is fearful of Me, and hence, I have pardoned him and admitted him into Paradise."⁵

Legal ruling of *adhān*

The *adhān* is an emphatic sunnah upon a communal (*ḥiṭāyah*) basis for those of one locality. It is like the incumbent act in its sin for those who omit it. It has been prescribed for the five obligatory prayers, in travel as well ■ in residence, for the individual as well as for the group, for the prayer in due time (*adā'*) as well as any missed prayer (*qadā'*). Nevertheless, to omit the *adhān* ■ not detested for the one who prays in his home in a city, because the *adhān* of the locality shall suffice him.

Adhān is not prescribed for the funeral prayer, that of the two 'Eid, the solar and lunar eclipse prayers, the prayer for seeking rain (*istisqā'*), *tarawīḥ* prayers, *istir* prayer, sunnah or supererogatory prayers.⁶

There is no *adhān* due upon women, and nor *iqāmah* (call for the initiation of prayer congregation), for both are sunnah for the prayer held in congregation; whereas congregational prayer for women has been abrogated, and since raising the voice ■ sunnah for the *adhān* and women have been prohibited from that.⁷

¹ *Musnad Ahmad ibn Hanbal*, volume 5, page 196.

² *Sunan al-Nasā'i*, book of *Adhān*, chapter 36.

³ *Kitāb al-Fiqh 'ala'l-Madhāhib al-Arba'ah*.

⁴ *Kitāb al-Mabāḥiṭ*.

Wording of *adhān*

The *adhān* is composed of fifteen phrases,¹ and they are:

الله أكبر الله أكبر • الله أكبر الله أكبر
أشهد أن لا إله إلا الله • أشهد أن لا إله إلا الله
أشهد أن محمداً رسول الله • أشهد أن محمداً رسول الله

حَيَّ عَلَى الصَّلَاةِ • حَيَّ عَلَى الصَّلَاةِ
حَيَّ عَلَى الْإِخْلَاقِ • حَيَّ عَلَى الْإِخْلَاقِ

الله أكبر الله أكبر
لا إله إلا الله

"*Allāh is the Greatest [said four times]. I testify that there is no god but Allāh [said twice]. I testify that Mahammad is the Messenger of Allāh [said twice]. Hurry to prayer [said twice]. Hurry to success [said twice]. Allāh is the Greatest [said twice]. There is no god but Allāh [said once].*"

In the morning *adhān* for *ṣaḥr* prayer, the following words are added after the statement 'hurry to success':

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

"*Prayer is better than sleep [said twice].*"

There is no *tarjī'* (modulation) in the two testimonies.² *Tarjī'* is to lower one's voice when pronouncing the two testimonies, and then to repeat them raising the voice.³

¹ *Al-Raiḥan al-Maḥṣin* (al-Faṣṣah al-Hindiyah).

² *Al-Raiḥan al-Maḥṣin* (al-Faṣṣah al-Hindiyah).

³ The two testimonies are (a) belief in Allāh sw, and (b) belief in Prophet Mahammad sw being the Messenger of Allāh sw; both are said respectively in the *adhān*.
⁴ *Marāḡiṭ-Ṭarīḡ*, Sharḥ *Nūr al-Iḥḍā*.

The recommended aspects of *adhān*

It is recommended for the *mū'adhḥin*:

1. To be in a state of minor ritual purity (*ṭahāṭ*). But if he proclaims the *adhān* without *ṭahāṭ*, it shall be permitted; this is because the recitation of the Qur'ān is superior to *adhān*, and that is permitted even in the state of minor ritual impurity (*ḥadath*).¹
2. To be pious and righteous. This is because the *mū'adhḥin* is a trustee in religion.²
3. To know the sunnahs of *adhān* and the beginning times of prayers. This is to ensure the worship is valid.³
4. To insert the tips of both index fingers into both (respective) ears in order to promote the voice. This is the best method, but if one was to place his hands over his ears, then that is also good.⁴

Additional (non-emphatic) sunnahs in the *adhān*

1. The *mū'adhḥin* stands on an elevated platform and raises his voice during proclamation in order to reach out to the people. Moreover, whoever calls the *adhān* for himself, or for a group of attendees, then it is understandable that the elevated platform would not be sunnah in this case due to the absence of need.⁵ Likewise is the case when a loudspeaker is available.⁶

2. The *mū'adhḥin* calls the *adhān* whilst standing. If he calls it

¹ *Al-Jawāb al-Nawāḥiṭ* 'ala *Mushāḥḥat al-Qadīm*.

² *Marāḡiṭ-Ṭarīḡ*, Sharḥ *Nūr al-Iḥḍā*.

³ *Marāḡiṭ-Ṭarīḡ*, Sharḥ *Nūr al-Iḥḍā*.

⁴ *Ḥabīb al-Talīb* 'ala *Marāḡiṭ-Ṭarīḡ*.

⁵ *MLH*, *Ṭirāḡ*.

⁶ *Ḥabīb al-Talīb* 'ala *Marāḡiṭ-Ṭarīḡ* (ḥaṭṭah).

whilst sitting, it shall be undesirably acceptable.¹

3. The *mu'adhdhin* turns his face towards the right when saying 'hurry to prayer', and towards the left when saying 'hurry to success'. This is because it is generally a sunnah of the *adhan* to turn the face. If the objective of the *adhan* is not met by merely turning the face, then the *mu'adhdhin* turns within his station of *adhan* (*istawa'ab*).²

4. The *mu'adhdhin* calls the *adhan* slowly because the Prophet ﷺ said to Bilal (ra): "When you call the *adhan*, say it slowly, but when you say the *iqamah*, say it rapidly."³ Moreover, the *mu'adhdhin* makes a gap between any two phrases with a pause: it is undesirable to omit this and recommended to repeat it.⁴

5. The *mu'adhdhin* faces the *qiblah*. To omit this is morally undesirable.⁵

Undesirable (*makruh*) aspects of *adhan*

There are five persons whose *adhan* is detested, if it is called, it must be recalled: the child who does not comprehend, the woman, the insane, the intoxicated, and the major ritually impure (*junub*).⁶

Miscellaneous issues in *adhan* and *iqamah*

1. One should never talk during *adhan* and *iqamah*, even if it is in reply to a salutation or the response to one sneezing, etc. If he talks, he must recall it anew, unless the utterance is minor.⁷
2. If he brings forward the phrase coming after, prior to the one

coming before (such as the superseding of 'hurry to success' prior to 'hurry to prayer'), he should repeat the correct prior phrase and not recall the *adhan* anew.⁸

3. One should sit between the *adhan* and the *iqamah* to such extent that the regular worshippers may assemble in the masjid, whilst at the same time safeguarding the preferred time for prayer. This is an exception to the *maghrib* time, for he may remain silent whilst standing to the extent of three short verses. To join the two is *makruh*, by a consensus of the jurists.⁹

4. It is better if the *mu'adhdhin* is also the one who says the *iqamah*. If, however, one calls the *adhan* and another says the *iqamah*, there shall be three scenarios to that: if the *mu'adhdhin* is absent, it shall be permissible; if the *mu'adhdhin* is present and does not consent to the *iqamah* being said by another, it shall be *makruh*, and if the *mu'adhdhin* consents, it shall not be *makruh*.¹⁰

It is said that because the *adhan* and the *iqamah* are both forms of remembrance (*dhikr*), there should be no objection to each being conducted by a different person. It is, however, better for the *mu'adhdhin* to be the one saying the *iqamah*.¹¹

The *iqamah*

The *iqamah* is the announcement for the standing of prayer, called with specific words of remembrance. It is almost similar to the *adhan* except for the following:

Iqamah is to be called upon on the ground (as opposed to the *adhan* which is called in an elevated place), the one who calls the *iqamah* should not place his fingers into his ears as it is called in a lower

¹ *Al-Jam'at al-Nayrabi*, 'ala *Makhsus al-Ukhti*.

² *Radd al-Muhar*, 'ala *Umm al-Mahjar* (Tahqiqat Ibn 'Abidin).

³ *Sunan al-Tirmidhi*, book of *Salah*, chapter 29.

⁴ *Umm al-Mahjar Sharh Tanwir al-Ahwal*.

⁵ *Umm al-Mahjar Sharh Tanwir al-Ahwal*.

⁶ *Fatawa Uddi Khan*.

⁷ *Radd al-Muhar*, 'ala *Umm al-Mahjar* (Tahqiqat Ibn 'Abidin).

⁸ *Radd al-Muhar*, 'ala *Umm al-Mahjar* (Tahqiqat Ibn 'Abidin).

⁹ *Umm al-Mahjar Sharh Tanwir al-Ahwal*.

¹⁰ *Fatawa Uddi Khan* (al-Fatawa al-Hindiyyah).

¹¹ *Radd al-Muhar*, 'ala *Umm al-Mahjar* (Tahqiqat Ibn 'Abidin).

voice, and one should call the *iqāmah* rapidly but if he says it at a slow pace then he need not repeat it.¹

Wording of *iqāmah*

The *iqāmah* is composed of seventeen phrases, according to the saying of the Prophet ﷺ: "And the *iqāmah* is of seventeen words."² Its wording is like that of the *adhān*, except that after the statement "hurry to success", the following words are added:

يَا قَائِمِي الْقَائِمِي

"The prayer has begun [said twice]."³

Answering the *adhān*

It is narrated by Abū Sa'īd al-Khudrī [ra] that Allāh's Messenger ﷺ said: "When you hear the call (i.e. *adhān*), then say the same as what the *mu'adhdhin* says."⁴

Answering to the *adhān* is incumbent upon the listeners,⁵ and that is for one to say the same as what the *mu'adhdhin* says, and upon hearing the *mu'adhdhin* say *hayya 'ala 'l-salāt* and *hayya 'ala 'l-salāt*, to say the following:

يَا حَيُّ يَا قَيُّوْمُ لَا إِلَهَ إِلَّا أَنْتَ

"There is no strength and no power except with Allāh."

Moreover, upon hearing the *mu'adhdhin* say *al-ʿāṭim khayran minā 'l-ḥaywan* in the morning *adhān* for *ḥajr* prayer, to say the following:

¹ *Al-Durr al-Mukhtār Sharḥ Tanwīr al-Aḥdāṭ*.

² *Sunan al-Tirmidhī*, book of *Ṣalāt*, chapter 27.

³ *Al-Fatawā al-ʿAlamīyah* (al-Fatawā al-Hindiyah).

⁴ *Ṣaḥīḥ al-Bukhārī*, book of *Ṣalāt*, chapter 7.

⁵ *Al-Fatawā al-ʿAlamīyah* (al-Fatawā al-Hindiyah).

صَلَّيْتُ وَتَوَضَّعْتُ

"You have spoken the truth and done good."

The listener should not speak during *adhān*, and if he is reciting the *Qur'ān*, he should pause, listen to the *adhān* and answer to it.¹ There is no incumbency of answering to the *adhān* upon the menstruating woman and the one experiencing postnatal bleeding, and nor upon the one listening to the (Friday) sermon, the one engaged in funeral prayer, someone in a lavatory or the one occupied in acquiring sacred knowledge.² It is preferred to answer to the *iqāmah* likewise, and when the phrase *qad qāmati 'l-salāt* is said, the listener should say:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

"May Allāh establish it forever."

Supplication after *adhān*

The interval between the *adhān* and *iqāmah* is the anticipated time for the acceptance of supplications. It is therefore recommended to make supplications in abundance during that space, on account of the sayings of the Prophet ﷺ:

1. Anas ibn Mālik [ra] reports that Allāh's Messenger ﷺ said: "Supplication is not rejected between *adhān* and *iqāmah*."³

2. It is reported by 'Abdullāh ibn 'Amr [ra] that a man said: "O Messenger of Allāh! Verily, the *mu'adhdhin* supersedes us by virtue of their *adhān*." Allāh's Messenger ﷺ said to him: "Say — they say, and when you have finished, then ask and you shall be granted."⁴

¹ *Al-Fatawā al-ʿAlamīyah* (al-Fatawā al-Hindiyah).

² *Radd al-Mukhtār* 'ala 'l-Durr al-Mukhtār (Ḥaṣṣat Ibn 'Abdīn).

³ *Radd al-Mukhtār* 'ala 'l-Durr al-Mukhtār (Ḥaṣṣat Ibn 'Abdīn).

⁴ *Sunan al-Tirmidhī*, book of *Ṣalāt*, chapter 43.

⁵ *Muṣnad Ahmad ibn Ḥanbal*, volume 3, page 173.

3.

It is reported by 'Abdullāh ibn 'Amr [ra] that he heard Allāh's Messenger ﷺ saying: "When you hear the *mu'adhdhin*, say as he says. Thereafter, send blessings upon me, for surely, he who sends blessings upon me once, Allāh shall bless him tenfold. After that, seek the Intermediation (*wasilah*) for me from Allāh, for that is a station in Paradise which shall not be appointed but for one of the servants of Allāh, and I am optimistic that I shall be that one. Thus, whoever seeks the Intermediation from Allāh for me, intercession (*shafa'ah*) will be endorsed for him."

4.

It is reported by Jābir [ra] that the Prophet ﷺ said: "Upon hearing the call (*adān*), whoever says:

اللَّهُمَّ رَبِّ هَذَا الدَّعْوَةِ الْغَامَةِ وَالصَّلَاةِ الْقَائِمَةِ أَنْ تُحَقِّقَ الرِّسَالَهَ
وَالْمُضِيَّةَ وَابْعَثْهُ فَقَامَا تُحْبِرُوا الَّذِي رَعَيْنَاهُ

"O Allāh! Lord of this complete invocation and established prayer! Bestow upon Muhammad the Intermediation and Superiority, and grant him the Praiseworthy Station that You have promised him."

...my intercession for him will be endorsed on the Day of Judgement."

Blessings upon the Prophet ﷺ following the *adān*

To convey blessings upon the Prophet ﷺ following the *adān* is legally established without any dispute, irrespective of whether that is recited by the *mu'adhdhin* or someone else, for it is narrated by Muslim that the Prophet ﷺ said: "When you hear the *mu'adhdhin*, say the same ■ what he says, and then send blessings upon me."

The Prophet's statement 'then send blessings upon me', is common; it includes the *mu'adhdhin* ■ well as others (from amongst the

¹ *Sahih Muslim*, book of *Salah*, chapter 7,
Salat al-Batḥān, book of *Adān*, chapter 8.

listeners. Moreover, the *hadith* does not specify the recitation of *prayers* and blessings to be made inaudibly, and so, if the *mu'adhdhin* raises his voice when conveying the blessings in order to remind the people of this narration and so that they may also convey blessings onto the Prophet ﷺ, then that is good.



² *Kutub al-Fiqh 'ala 'l-Madhab al-Ash'ari*.

CHAPTER FIVE
Ṣalāh

Ṣalāh (Prayer)

Definition of *ṣalāh* (prayer)

Ṣalāh literally means 'supplication', and in the terminology of the expert legal scholars (*fuqahā*) it is 'the combination of words and actions that commence with the *takbīr* (exaltation)¹ for Allāh ﷻ and conclude with the *salām* (salutation)² with specific conditions'.

Wisdom of *ṣalāh*

Of the reasoning for the legislation of prayer, one ■ that it cleanses the ego and purifies it; it enables the servant to communicate with Allāh ﷻ within this world, and gain proximity to Him in the Hereafter.

It also prevents its performer from approaching evil and indecency, for Allāh ﷻ says:

وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْفِقُ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ³

"And establish the prayer; verily, the prayer restrains from evil and indecency." [29:45]

¹ *Allahu Akbar* (Allāh is the Greatest).

² *At-tahīm al-ayyām wa rahmatu Llah* (Peace be upon you and the mercy of Allāh).

³ *Qur'ān*, Sūrat al-'Ankabūt (29), verse 45.

Virtues of *salah*

There are numerous virtues of prayer that identify the prominence of its status. Amongst them are those that have been mentioned in the following prophetic traditions:

1. It is reported by Jabir ibn 'Abdillah [ra] who said that Allah's Messenger ﷺ stated: "The key to Paradise is prayer, and the key to prayer is purity."¹
2. It is reported by Abū Hurayrah [ra] that he heard Allah's Messenger ﷺ saying: "What do you think, if there was a stream at the door of any of you, wherein he bathes five times every day, what would you say regarding that? Would there remain any dirt on him?" The Companions replied: "There would not remain any dirt on him." Prophet Muhammad ﷺ then said: "That is the example of the five (daily) prayers, by which Allah wipes away sins."²
3. It is reported by Abū Dharr [ra] that the Prophet ﷺ once went outside in the winter when leaves were falling (from trees). He took a branch from a tree, and the leaves (thereof) began to shed. Hence, the Prophet ﷺ said: "O Abū Dharr!" He replied: "At your service, O Messenger of Allah." The Prophet ﷺ then said: "Verily, when the Muslim servant offers the prayer seeking the pleasure of Allah, his sins shed from him just like these leaves are falling from this tree."³
4. It is reported by Anas ibn Malik [ra] who stated that fifty prayers were prescribed to the Prophet ﷺ on the Night of the Ascension. Then they were reduced until there remained five. Thereafter, it was announced: "O Muhammad! There shall be no alteration in the word with Us, and so for these five for you there shall be (the reward of) fifty."⁴

¹ *Musnad Ahmad ibn Hanbal*, volume 3, page 340.

² *Sahih al-Bukhari*, book of *Manaqil al-Salah*, chapter 6.

³ *Musnad Ahmad ibn Hanbal*, volume 5, page 179.

⁴ *Sunan al-Tirmidhi*, book of *Salah*, chapter 199.

5. It is reported by Mu'adh ibn Jabal [ra] who stated that Allah's Messenger ﷺ said: "The fountainhead of all affairs is Islam, its pillar is the prayer and its zenith is *jihad*."

Legal ruling of *salah*

The prayer is a personal obligation (*sarf 'ayn*) upon every sane, mature Muslim, for Allah ﷻ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنِ الصَّلَاةُ كَانَتْ عَلَى الَّذِينَ آمَنُوا كِتَابًا مَرُورًا ﴿٢٠٦﴾

"And establish the prayer. Verily, prayer has been enjoined upon the believers at prescribed times." [4: 103]

Note: Although the prayer is not obligatory upon minor children, they should, however, be encouraged to perform it when they reach the age of seven years (be they male or female), for the Prophet ﷺ said: "Order the minor to offer the prayer when he reaches seven years of age, and when he reaches ten years of age he should be reprimanded for (not offering) it."¹

Legal ruling ■ missing prayer

Informing us regarding the people of Hell, Allah ﷻ says:

مَا عَاظَكُمْ فِي سَفَرٍ ﴿٢٠٧﴾ قَالُوا لَمْ نَكُ بِمِنِ الصَّالِينَ ﴿٢٠٨﴾

"When they are asked," "What has caused You to enter Hell?" They will say: "We were not of those who prayed." [4: 42-43]²

The omission of prayer is a sin, and to deny the prayer being obligatory ■ disbelief (*kufir*), leading one out of the folds of Islam.

¹ *Sunan al-Tirmidhi*, book of *Iman*, chapter 8.

² *Qur'an*, Surat al-Nisa' (4), verse 103.

³ *Sunan Abi Dawud*, book of *Salah*, chapter 26.

⁴ *Qur'an*, Surat al-Muddaththir (74), verses 42-43.

That is because prayer is doctrinally obligatory. The one who misses it without valid excuse is morally corrupt.

The saying of the Prophet ﷺ should suffice as a warning for the one who misses prayers: "Verily, what lies between a person and between polytheism (*shirk*) and disbelief (*kuf*) is the omission of prayer."

Types of *ṣalāt*

There are four types of prayer, and they are:

1. *Obligatory (Fard)*:
Like the five obligatory prayers of the day.
2. *Incumbent (Wajib)*:
Like the *ṣirr* and the two *'Id* prayers.
3. *Sunnah*:
Like the four units prior to the obligatory *ṣubr* prayer are an emphatic sunnah, and the four units prior to the obligatory *'aṣr* prayer are a non-emphatic sunnah.
4. *Recommended (Mushabbah)*:
Like the two units of entering the masjid (*rabi'at al-masjid*), the two units after making ablution and the night prayer (*ṣalat al-tahajjud*), etc.

It is reported by Abū Hurayrah (ra) that the Prophet ﷺ said to Bilāl (ra) at *ṣirr* prayer: "O Bilāl! Tell me regarding the most hoped for practise you have done since entering Islam, for I heard the footsteps of your sandals in front of me in Paradise." He replied: "I have not done any action more hoped for with me except that at any time of the night or day, I never purified myself except that I prayed in that state of purity as much as was written for me to pray."

¹ *Sahih Muslim*, book of *Ṣalāt*, chapter 35.
² *Sahih al-Bukhari*, book of *Tahajjud*.

Number of obligatory prayers

The prayer was prescribed on the Night of Ascension (*mi'raj*), the 27th of Rajab prior to the Migration (*hijrah*). The obligation is five prayers that must be offered at the recognised times, based upon the saying of the Prophet ﷺ: "Allāh ﷻ says: 'Verily, I have enjoined saying of the Ummah five prayers and I have made a promise with upon your Ummah five prayers and I have made a promise with myself that whoever preserves them within their timings, I shall admit him into Paradise, but he who does not preserve them, then there is no promise for him with Me.'"

Number of units in one day and night

1. *Obligatory Units (Fard)*:
These are seventeen units: 2 in *ṣajr*, 4 in *ṣubr*, 4 in *'aṣr*, 3 in *maghrib* and 4 in *'isha*.
2. *Incumbent Units (Wajib)*:
The *ṣirr* prayer is incumbent, and it is composed of three units with one salutation.¹ Ibn 'Abbās (ra) said: "The Prophet ﷺ would offer *ṣirr* of three units. In the first, he would recite *sabbih* 'inna Rabbika 'ka 'la',² in the second, he would recite *qul yā ayyuḥa 'k-kāfirīn*,³ and in the third, he would recite *qul huwa 'Llabbu alḥad*.⁴"

Note: For the significance and virtue of the *ṣirr* prayer, refer to Chapter 3 (*Timings of Prayers*).

Emphatic *Sunnahs*:

These are twelve units,⁵ based upon the saying of the Prophet ﷺ: "Whoever offers twelve units in a day and night, a house is

¹ *Sunan Abi Dawūd*, book of *Ṣalāt*, chapter 9.

² This is the conventional day, 24 hours.

³ *Nūr al-'idāh*.

⁴ *Qur'ān*, *Sūrat al-M'ida* (187).

⁵ *Qur'ān*, *Sūrat al-Kāfirin* (109).

⁶ *Qur'ān*, *Sūrat al-Bakhar* (112).

⁷ *Sunan al-Tirmidhi*, Chapter of *al-Qiṣṣah* 177.

⁸ *Radd al-Mughni* 'ala 'Durr al-Mubhar (Ḥabshah) Ibn 'Abd al-Rahmān.

built for him in Paradise: 4 units prior to *ẓuhr* prayer and 2 units after it, 2 units after *maghrib* prayer, 2 units after 'isha' prayer and 2 units prior to *ṣajr* prayer."¹

4. *Non-Emphasis' Sunnahs*²

These are eight units: 4 units prior to 'aṣr prayer and 4 units prior to 'isha' prayer.

5. *Supererogatory Units (Nafl)*³

These are many, such as the night prayer (*ṣalaṭ al-tahajjud*), the mid-morning prayer (*ṣalaṭ al-duḥā*), the *asrwaḥin* prayer (six units after *maghrib* prayer), etc. They are beneficial in complementing the losses incurred in obligatory prayers, as has been mentioned in the saying of the Prophet ﷺ, reported by Abu Hurayrah [ra] who said that he heard Allah's Messenger ﷺ saying: "The first of what a servant will be held to account for on the Day of Judgement, with regards to his actions, is the prayer; if they are sound, then he will have succeeded and reached fulfilment, but if they are invalid, then he will have been ruined and lost. If any of his obligatory prayers are in any deficit, then the Lord ﷻ will say: "Take a look. Does my servant have any supererogatory worship by which they (i.e. the obligatory prayers) may be supplemented?" Thereafter, all of his other deeds will be (accounted for) in the same manner."⁴

Note: It is better for the sunnah and supererogatory prayers to be performed in the home, for the Prophet ﷺ said: "Verily, the best prayer is the prayer offered by a man in his home, other than the prescribed (obligatory) prayers."⁵ There are, however, some sunnah and supererogatory prayers that are connected to specific locations, such as the *ṭarāwīḥ* prayer which is performed in congregation, the *ṭahyāt al-masjid* prayer (which is performed in the masjid), the two

units of adopting *ihṛām* (*ḥajj* garb), the two units of circumambulation (of the Ka'bah), the two units of returning from a journey, the solar eclipse prayer and the first two sunnah units of a Friday prayer, etc.⁶ If the worshipper worries about distractions in the home, or there is something in his home due to which he may be distracted and it would diminish his humility, then he may perform it in the masjid, for the consideration of humility in prayer takes preference.⁷

With regards to the sunnahs that fall after the obligatory prayers, it is more excellent for one to offer them inside the masjid. He should move slightly away from the place where he performed the obligatory prayer in order to increase the locations of testimony for his prayers, as has been narrated that the place where worshipper takes place shall bear witness for the worshipper on the Day of Judgement.⁸ The Imām, however, should certainly retreat from the place where he performed his obligatory prayer.⁹ It is permitted for one to offer the supererogatory prayers whilst sitting, even though he may have the capacity to stand, but he receives half the reward of the one who prays standing, unless there is a legal excuse.¹

Number of units in the five daily prayers

	<i>Sunnah prior to Fard</i>	<i>Fard</i>	<i>Sunnah after Fard</i>	<i>Nafl</i>	<i>Witr</i>	<i>Nafl</i>	<i>Total Units</i>
<i>Fajr</i>	2	■					4
<i>Zuhr</i>	4	4	2	2			12
<i>‘Asr</i>	4 (gm)	4					8
<i>Maghrib</i>		3	■	2			7
<i>‘Isha’</i>	4 (gm)	4	2	2	3	■	17

¹ *Sunan al-Tirmidhi*, book of *Ṣalaḥ*, chapter 193.
² *MLH*, Pizada.

³ *Mabharat al-Mubhar*.

⁴ *Sunan al-Tirmidhi*, book of *Ṣalaḥ*, chapter 193.

⁵ *Ṣahīḥ al-Bukhārī*, book of *Adhān*, chapter 41.

¹ *Radd al-Mubhar ala Y-Durr al-Mubhar* (Hafizul Iḥm Ṣayyid).

² *Radd al-Mubhar ala Y-Durr al-Mubhar* (Hafizul Iḥm Ṣayyid).

³ *Mabharat al-Mubhar*, Sharḥ *Nir al-Iḥṣān*, chapter of *Ṣalāḥ*.

⁴ *Al-Fawa'id al-‘Alam* (Ṣayyid al-Ḥusayn al-Ḥusayn).

⁵ *Nir al-Iḥṣān*.

1. *Fajr (Dawn) Prayer:*

Fajr prayer has four units: 2 units of emphatic sunnah and 2 obligatory units, respectively.

2. *Zuhr (Noon) Prayer:*

Zuhr prayer has twelve units: 4 units of emphatic sunnah, 4 obligatory units, 2 units of emphatic sunnah and 2 supererogatory units, respectively; based upon the saying of the Prophet ﷺ: "Whoever offers four units prior to *Zuhr* prayer and four units after it, Allah will safeguard him from the Fire (of Hell)."¹

3. *'Asr (Mid-Afternoon) Prayer:*

'Asr prayer has eight units: 4 units of non-emphatic sunnah, based on the saying of the Prophet ﷺ: "May Allah show mercy upon the one who offers four units prior to *'asr* prayer."² This is followed by 4 obligatory units.

4. *Maghrib (Sunset) Prayer:*

Maghrib prayer has seven units: 3 obligatory units, 2 units of emphatic sunnah and 2 supererogatory units, respectively, according to the saying of the Prophet ﷺ: "Whoever performs *maghrib* prayer, and he offers two units thereafter, Allah will raise for him two palaces in Paradise, and he who offers four units thereafter, sins of twenty years will be forgiven for him (or he said: of forty years)."³

5. *'Ishā' (Nightfall) Prayer:*

'Ishā' prayer has seventeen units: 4 units of non-emphatic sunnah, 4 obligatory units, 2 units of emphatic sunnah, 2 supererogatory units, 3 incumbent units of *witr* and 2 supererogatory units, respectively, based upon the saying of Sayyidah 'A'ishah [ra]: "Allah's Messenger ﷺ would never come to me after *'ishā'* prayer except that he would have offered four or six units."⁴

¹ *Sunan al-Tirmidhi*, book of *Salah*, chapter 204.

² *Sunan al-Tirmidhi*, book of *Salah*, chapter 205.

³ Cited in *Hidayat al-Talib*, vol. 1, chapter 1, *Salah*.

⁴ *Sunan Abi Dawūd*, book of *Salah*, chapter 301.

Chapter 5, Section 1
Shurū' al-Salah

Preconditions of Prayer

A condition (*shart*) is that upon which the existence and presence of an object stand, though it is not itself part of the object's entity, like ablution for the prayer. The conditions upon which prayer is dependent are six:

1. Purity from ritual impurity, be it minor or major.
2. Purity from physical impurity; on the body, clothing and the place where the worshipper places his feet, hands, knees and forehead.¹
3. Concealing the nakedness (*awrah*). For men, ■ is from below the navel until below the knees, and for women it is the entire body excepting the face, the hands and the feet.²
4. Knowledge of the time for prayer. Prayer is invalid prior to the beginning of its time.
5. Facing the *qiblah*. This is the direction towards the Ka'bah in Makkah. Regarding the *qiblah*, its full range is taken into consideration, and that extends from the core of the earth to the Divine Throne (*'Arsh*), and it does not merely refer to the building of the Ka'bah itself.³

It is incumbent for the one who sees the Ka'bah to face it directly, but for those who cannot see it should face its

¹ *Nar al-Hidayah*.

² *Al-Durr al-Mukhtar Sharh Tawzi' al-Minhaj*.

³ *Radd al-Muhtar* and *Y-Durr al-Mukhtar* (Hidayat al-Talib).

direction. If one is ■ doubt of the *qiblah* and a compass is not available to him, then he is to strive in working out the *qiblah* and then pray in the direction towards which he is inclined to believe. If, after completing prayer, he comes to know that he has erred, there shall be no repetition incumbent upon him, but if he becomes aware of that whilst he is still in prayer, he is to turn around towards the *qiblah* and continue upon that. If he is praying aboard a train, boat or a plane, he asks the direction of the *qiblah* from the crew.¹

6. Intention. This is the solemn resolve to pray for the sake of Allāh ﷻ. It is desirable to pronounce it in any language.

If one intends to perform the *ṣubḥ* prayer but his tongue slips and he says: "I intend to perform *asr* prayer," this shall not be detrimental to his intention because the reliable intention is that of the heartfelt determination, whereas the utterance of the tongue is merely to assist ■ the heart's concentration. Hence, the error of the tongue does not cause any harm so long as the intention for the prayer ■ sound.

For the supererogatory and the sunnah prayers, a simple intention to pray is sufficient.² This is because a sunnah is that which Prophet Muhammad ﷺ regularly performed at a specific location or occasion. When ■ Muslim performs that at that specific location or occasion, he performs an act known as sunnah, whereas the Prophet ﷺ did not intend to perform sunnah, but merely prayer for the sake of Allāh ﷻ.³ It is wise and cautious, however, that for sunnah prayers, one intends to pray in conformity with and following Allāh's Messenger ﷺ.⁴ As for the incumbent and the obligatory prayers, a general intention is not sufficient by scholarly consensus, rather specifying the prayer is necessary.⁵

¹ M.I.H. Pirzād.

² *Al-Durr al-Mukhtār Sharḥ Tawḥīd al-Aḥqār*.

³ *Radd al-Muḥīr ʿalā Ṭawḥīd al-Mukhtār (Ḥalabiyat līm 'Abdāṣ)*.

⁴ *Al-Fatāwā al-ʿAlamgiriyyah (al-Fatāwā al-Hindiyah)*.

⁵ *Al-Fatāwā al-ʿAlamgiriyyah (al-Fatāwā al-Hindiyah)*.

Moreover, the individual requires three intentions: intention of offering the prayer for Allāh ﷻ, intention of specifying the prayer and intention of the *qiblah*.

The Imām makes the intention like that of the individual; he does not need to make the intention for *imāmah* (leading the prayer). However, he does not become an Imām of women except with an intention.

The follower (of the Imām) makes the intention like that of the individual and additionally intends the act of following the Imām, because the act of following is impermissible without intention.¹

Note: It is better to make the intention at the commencement of prayer; it is permissible to advance the intention to just prior to the *takbīr takbīrah*,² if there is nothing to impede in between; the impediment being any action that does not constitute prayer. Delaying the intention until after the *takbīrah* is invalid, as that what has passed does not constitute worship due to the absence of intention.³ The Prophet ﷺ said: "Verily, deeds are according to intentions."⁴

Formulation of intention

As an example, the following intentions are for *ṣubḥ* prayer:

1. "I have made the intention to offer, for the sake of Allāh ﷻ, four units of sunnah for the *ṣubḥ* prayer of today, following Allāh's Messenger ﷺ, facing towards the direction of the Ka'bah."

2. "I have made the intention to offer, for the sake of Allāh ﷻ,

¹ *Al-Fatāwā al-ʿAlamgiriyyah (al-Fatāwā al-Hindiyah)*.

² This is the consecratory *takbīr*, pronounced *Allāhu Akbar* (Allāh is the Greatest) when raising the hands up to the ears to commence the prayer.

³ *Al-Jawāb al-Nayyir ʿalā Ṭawḥīd al-Aḥqār*.

⁴ *Sahīḥ al-Bukhārī*, book of *Baḍʿ al-Waḍʿ*, chapter 1.

four obligatory units for the *ṣubr* prayer of today, facing towards the direction of the Ka'bah (following behind this Imām)."

3. "I have made the intention to offer, for the sake of Allāh ﷻ, two units of sunnah for the *ṣubr* prayer of today, following Allāh's Messenger ﷺ, facing towards the direction of the Ka'bah."

4. "I have made the intention to offer, for the sake of Allāh ﷻ, two supererogatory units, facing towards the direction of the Ka'bah."



Chapter 3, Section 2 *Fara'id al-Salāh*

Obligations of Prayer

The prayer has obligations (*fara'id*) and rudimentary aspects (*arkān*), which together form its essence, in such that if even one of these obligations was missed, the prayer would not be realised and nor would it be a legal prayer. These obligations are six:

1. *Tabrīmāh*. This is the consecratory pronunciation of exaltation (*takbīr*), for Prophet Muḥammad ﷺ said: "The key to prayer is purity, its consecration is the exaltation (*takbīr*) and its culmination is the salutation."¹ Furthermore, whenever the Prophet ﷺ would stand up to pray, he would face the *qiblah*, raise both his hands and pronounce *Allāhu Akbar*:

The follower ought to pronounce the *takbīr* after the *takbīr* of

¹ *Mabḥūṭ al-Qudāt*.

² *Sunan Abi Dawūd*, book of *Ṭaharāt*, chapter 31.

³ *Sunan Ibn Mājah*, book of *Ṭaharāt al-Salāh*, chapter 1.

the Imām; if he pronounces the *takbīr* prior to his Imām, his prayer shall be invalid. Whoever acquires the first unit (*ṣak'ah*) with the Imām has consequently acquired the benefit of the opening *takbīr* (i.e. the *takbīr tabrīmāh*).

It is conditional for the pronunciation of the *tabrīmāh* that one can himself hear it.² The *tabrīmāh* is called because it forbids all that was permissible prior to it, such as talking, glancing around, eating and drinking, etc.

2. Standing Posture (*Qiyām*). Adopting the standing posture is an obligation for the obligatory and the incumbent prayers provided one is able to do so, for the Prophet ﷺ said: "Perform the prayer standing, but if you are unable, then sitting, and if you are unable, then (lying down) on the side."

Whoever is unable to stand, he performs the prayer according to his ability, based upon the statement of Allāh ﷻ:

وَيُحِبُّ أَنْ يُقَامَ
لَهُ صَلَاتُهُ

"Allāh does not burden anyone more than his capacity." [2:286]

Nothing will be reduced from his reward, however, for the Prophet ﷺ said: "Surely, when a servant is upon a noble path of worship and then he falls ill, it is said to his guardian angel: 'Write for him (a reward) equivalent to his action when he was healthy, until such that I render him healthy or I call him to Myself.'"³

As far as the sunnah and the supererogatory prayers are concerned, the standing posture is not compulsory in them.

¹ *Al-Fatawā al-Hamīdiyyah (al-Fatawā al-Hamīdiyyah)*.

² *Nar al-Iḥdāḥ*.

³ *Al-Jawābāt al-Nawāwīyah 'ala Mabḥūṭ al-Qudāt*.

⁴ *Sahih al-Bukhari*, book of *Ṭaharāt al-Salāh*, chapter 10.

⁵ *Qar'ān*, *Sunan al-Bayhaqī* (2), verse 186.

⁶ *Muḥammad Abū al-Ḥasan*, volume 2, page 203.

they are valid if performed in the sitting posture with the ability to stand. Though the reward for the one standing is greater and more accomplished than that for one sitting, because the Prophet ﷺ said: "The (reward for the) prayer of that man who is sitting is (of) half the prayer."

3. Recitation (*Qir'ān*) of the Qur'ān. Simple recitation, and not specifying *Sūrat al-Fāṭihah*, is obligatory. For Allāh ﷻ says:

قَالَ تَرْوَاهُ مَا يَسِّرَ بِهِ الْقُرْآنَ

"Sa, recite whatever of the Qur'ān may be easy." [73:20]

The Prophet ﷺ said: "When you stand to (offer) the prayer, say the *takbīr* and then recite whatever is easy for you from the Qur'ān, then bow until you are settled in the bowing posture, then rise up until you are well-balanced in the standing posture, then prostrate until you are settled in the prostrating posture, then rise until you are settled in the sitting posture, then do likewise in all of your prayer."

Recitation is obligatory in only the first two units of obligatory prayer, irrespective of whether that obligatory prayer is of two, three or four units.¹ It is obligatory in all of the units of the sunnah, incumbent and supererogatory prayers. The obligatory amount of recitation is of three short verses of the Qur'ān, or one long verse that is of similar length to them, and that is the most cautious approach.²

The recitation of the follower behind his Imām is severely repugnant (*makrūh taḥrīmī*) during both audible and inaudible prayers, for the Prophet ﷺ said: "Whoever has an

Imām, then the recitation of the Imām shall be (sufficient) recitation for him."³

4. Posture (*Rukūʿ*). It is unanimously agreed as obligatory in every unit for that individual who can perform it. Bowing is to stoop the back and the head - its minimum legal extent is the stooping of the back to such that if he were to stretch his hands, they would reach his knees, and its perfect position is for one to flatten his back and make his head level to his back. This is the bowing method for the one standing, whereas the bowing posture for the one sitting is attained by lowering the head slightly whilst bending the back; its perfect position is not attained until his forehead is parallel to the front of his knees.

5. Prostration (*Sujūd*). It is obligatory to be performed twice in every unit. For the validity of prostration, it is conditional for it to be performed on a dry surface, whereupon one's forehead settles, such as a rug or a mat, against teased cotton whereupon his forehead does not settle, which is why prostration is invalid upon it.

The extent of the obligatory prostration is for one to place a portion of his forehead, be it ■ minimum, upon that whereupon prostration is valid. It is also necessary for him to place either of the two hands, either of the two knees and a portion from the sides of either foot, be it one toe. As far as the placement of the major portion of the forehead is concerned, it is incumbent.

The perfect prostration is established by placing both the hands, both the knees, the ends of both the feet (i.e. the toes), the forehead and the nose, altogether upon the ground, for the Prophet ﷺ said: "When a servant prostrates, seven parts prostrate with him: his face (i.e. the forehead and the nose), his palms, his knees and his feet."⁴

¹ *Sahib Muḥim*, book of *Muḥim*, hadith 120.
² *Qur'ān*, *Sūrat al-Muẓammil* (73), verse 20.
³ *Sahib Muḥim*, book of *Sahib*, hadith 49.
⁴ *Al-Faṭawāʾ al-Mawṣiṭiyah* (al-Faṭawāʾ al-Hindiyah),
⁵ *Kiṣāḥ al-Fiqh*, vol. 1, *Madhab* al-Aḥmad.

¹ *Sunan Ibn Mājah*, book of *ḥajj*, chapter 13.
² *Sahib Muḥim*, book of *Sahib*, chapter 44.

6. The Final Sitting (*al-Q'ad al-Akhir*). This takes place at the conclusion of prayer and it is an obligation for every type of prayer. The extent of the obligatory sitting, according to the most correct opinion, is to the extent of the recitation of the *tasbeeh*, for the Prophet ﷺ said: "When you raise your head from the final prostration, and you sit to the extent of the *tasbeeh*, your prayer is thus complete."¹

Note: Some scholars have said that to exit from the prayer with due intention (*khuruj bi san'ih*) is also an obligation, i.e. exiting of the worshipper from the prayer with his own absolute action, be that action the wording of salutation (*salam*) or otherwise, on account of the saying of the Prophet ﷺ said: "When you have said this (*tasbeeh*), you have satisfied your prayer; if you wish to stand, you may stand, and if you wish to sit, you may sit."² The Prophet ﷺ did not command him to exit from the prayer with the words of salutation.

To exit prayer with the words of salutation is not obligatory, rather it is incumbent, and so if one exits prayer without making the salutation, even if that is due to minor ritual impurity, his prayer is valid. The worshipper, however, is sinful, because it is severely repugnant to exit the prayer without salutation, and that would call for a repetition of the prayer.



Chapter 5, Section 3 *Wajibat al-Salah*

Incumbencies of Prayer

Incumbency (*wajib*), comes with the literal meaning of 'binding,' and in Islamic legal terminology, it is 'the doing of which is proven by presumptive evidence.'

¹ *Kutub al-Fiqh 'ala Madhabs al-Arba'ah*.

² *Sunan Abi Dawud*, book of *Salah*, chapter 282.

Incumbencies have been enacted in order to complete the obligations. For instance, recitation in the prayer is obligatory, obligations. For instance, recitation of the Sūrat al-Fāṭihah with another *surah* is what completes that obligation, in such that if one was to abstain from completing the recitation of Sūrat al-Fāṭihah with another *surah*, it would be that (recitation) severely repugnant. Likewise, sunnahs are for the completion of the incumbent, such as the *ta'awudh* and the *basmalah* are for the completion of the recitation of Sūrat al-Fāṭihah. Decorum (i.e. a complete act, or *adab*) is for the completion of sunnah, such as looking towards the feet for the one bowing in prayer is for the completion of the *tahbi*, as they become fixated in the mind due to the absence of straying gaze.³

Ruling of Incumbency (*wajib*)

Omission of incumbencies does not invalidate the prayer. If the worshipper omits them out of forgetfulness it is incumbent on him to perform the prostrations for error (*sujūd al-shubh*) after the salutation (*salam*). If, however, he omits them deliberately, repetition of the prayer is due upon him, but if he does not repeat it, his prayer is valid but with sin.⁴

Details of Incumbencies of Prayer

1. Recitation of Sūrat al-Fāṭihah and adding another *surah* in the first two units of obligatory prayer and in all of the units of the incumbent, sunnah and supererogatory prayers. It is incumbent to recite Sūrat al-Fāṭihah prior to the added *surah*. In order to complete this incumbent aspect, a short *surah*, three short verses or one long verse of equal length to them suffices.⁵

2. Complete satisfaction (*ifmān*) in fulfilling the rudimentary

¹ This is to pronounce *sabdhah* *Rabbha* 'i' *Alim*, and *sabdhah* *Rabbha* 'i' *Ala*, when bowing and prostrating, respectively.

² *Sharh al-Tahqiq 'ala Madhabs al-Fuqah*.

³ *Kutub al-Fiqh 'ala Madhabs al-Arba'ah*.

⁴ *Al-Fatawa al-Furqaniyyah (al-Fatawa al-Hindiyah)*.

positions, such as the bowing, prostration, etc. The incumbent form of this complete satisfaction is the calmness of the limbs in each position so that every limb and part of the body is settled in its appropriate position for the minimum period of one *tashahhud*.¹

3. The first sitting up to the *tashahhud* in prayers of four or three units, ■ well ■ the recitation of the *tashahhud* in it.²

It is incumbent to stand for the third unit immediately following the completion of the *tashahhud*. If, however, one adds the blessings upon Prophet Muḥammad ﷺ out of forgetfulness, then he is to offer the prostrations for error, but if he added the blessings deliberately, then he must repeat the prayer.³ However, in non-emphatic sunnahs and supererogatory prayers, one adds the blessings upon the Prophet ﷺ in the first sitting after recitation of the *tashahhud*. He also adds the opening recitation as well as the *ta'awudh* in the third unit. This is because all even number of units in suchlike prayers are a prayer within themselves.⁴

4. Recitation of the *tashahhud* in the final sitting.⁵
5. Words of salutation (*salām*) twice on completing the prayer.⁶
6. Recitation of the *qunūt*, the *takbir* for it, and the *takbir* for the bowing, after Sūrat al-Fātiḥah and the added *sūrah*, in the third unit of the *ṣalāt* prayer.⁷

7. *Takbirs* of the two 'Eid prayers. They are three in each unit, plus the *takbir* of bowing in the second unit of the 'Eid prayer, because it is attached to the incumbent *takbirs* of the

¹ *Kutub al-Fiqh 'ala Ṭ-Madhalib al-Aḥad*.

² *Al-Furqān al-Aḥmadīyah (al-Furqān al-Furqān)*.

³ *Kutub al-Fiqh 'ala Ṭ-Madhalib al-Aḥad*.

⁴ *Al-Durr al-Mukhlis Sharḥ Tawḥīd al-Aḥad*, chapter of al-Ṣalāt wa Ṭ-Nawafil.

⁵ *Al-Baḥr al-Aḥmadīyah (al-Furqān al-Furqān)*.

⁶ *Kutub al-Fiqh 'ala Ṭ-Madhalib al-Aḥad*.

⁷ *Al-Durr al-Mukhlis Sharḥ Tawḥīd al-Aḥad*.

'Eid prayer, hence it is also incumbent.

8. The audible recitation by the Imām in the *ṣalāt*, the two 'Eids, the Friday, the *laṣwīḥ*, the *ṣalāt* in the month of Ramaḍān, the first two units of the *maghrib* and of the 'isha' prayers. With regards to the individual worshipper, he has a choice between reciting audibly and inaudibly in all of his prayers, though it is more excellent for him to recite audibly in the prayers wherein it is incumbent for the Imām to recite audibly, and to recite inaudibly wherein it is incumbent for the Imām to recite inaudibly.¹

Note: Initially the Prophet ﷺ would recite audibly in all the prayers, but the polytheists would tease him and they would disparage the One who revealed the Qur'ān (i.e. Allāh ﷻ) and to whom it was revealed (i.e. Prophet Muḥammad ﷺ). Hence, Allāh ﷻ revealed:

وَلَا تَجْزِيكَ سُبُلًا وَلَا تَجْزِيكَ سُبُلًا وَلَا تَجْزِيكَ سُبُلًا وَلَا تَجْزِيكَ سُبُلًا

"And say not your prayer aloud nor say it in a low voice, but follow a way in between that." [17:10]

After that, the Prophet ﷺ would perform the *qunūt* and the 'asr prayers inaudibly, and that is because the polytheists would be prepared to cause disturbance during these two timings. He would make recitation audible during the *maghrib* prayer, and that is because they would be preoccupied with eating at that time, ■ well as during the 'isha' and *ṣajd* prayers, and that is because they would be asleep. The Prophet ﷺ would make audible the Friday prayer and the two 'Eid prayers, as he had established them when settled ■ Madinah, and there, the disbelievers had no ability to harass.²

¹ *Kutub al-Fiqh 'ala Ṭ-Madhalib al-Aḥad*.

² *Kutub al-Fiqh 'ala Ṭ-Madhalib al-Aḥad*.

³ *Qur'ān*, Sūrat al-Isrā' (17), verse 110.

⁴ *Kutub al-Madhalib*, chapter of Etiquettes of the Prayer.

9. The inaudible recitation of the Imām and the individual worshipper during the supererogatory prayers of the day, all the obligatory units of the *ṣaḥr* and the *‘aṣr*, the third unit of the *maghrib*, the last two units of the *‘iṣāʾ* prayers, the prayers of the solar and the lunar eclipses, and the prayer seeking rain.¹

10. The non-recitation of anything by the follower during the standing posture of the Imām,² based upon the statement of the Prophet ﷺ: "Whoever has an Imām, then the recitation of the Imām shall be (sufficient) recitation for him."³

If one does forgetfully recite behind his Imām then the prostrations for error are not due upon him, as there is no ruling of forgetfulness upon the follower.⁴

11. Placing the hard part of the nose⁵ together with the forehead in prostration.⁶

12. To specify the words *Allāhu Akbar* as *takbīr* for the opening of every prayer, except for the two 'Eid prayers.⁷



Chapter 5, Section 4

Sunan al-Salāh

Sunnahs of Prayer

Sunnah in prayer is that which is proven from Prophet Muhammad

and the Rightly-Guided Caliphs [ra] after him. It is neither obligatory and nor incumbent, and its omission does not lead to a nullification of the prayer and nor does it necessitate the prostrations for error. One will be sinful, however, if he omits it deliberately.

Details of sunnahs

1. For men, raising of both the hands parallel ■ the ears, and likewise during the *takbīr*s of the two 'Eids and of the *qunūṭ*.¹ Wā'il ibn Hajar [ra] reports that he saw the Prophet ﷺ when he stood for prayer, the Prophet ﷺ raised both his hands until they were both level to his shoulders, and he made his thumbs parallel to his ears, and then he said the *takbīr*. In another narration, he says: "I saw the Prophet ﷺ when he began the prayer, he raised both his hands level to his ears."²

2. The follower to perform the *takbīm* with the *takbīm* of the Imām.³

3. To leave the fingers in their natural state and not to spread them and nor to clench them. This applies to postures other than when bowing.

4. For men, placing the right hand over the left hand below his navel. The hand is placed in a manner as to have the palm of the right hand over the back of the left hand whilst forming a ring with the little finger and the thumb of the right hand around the left wrist. The woman places her hands (one hand over the other) over her chest without forming a ring.⁴

'Alī [ra] stated: "It is sunnah to place one hand over the other in prayer below the navel."⁵

¹ *Kutub al-Fiqh 'ala Ṣ Madhāhib al-Aḥmad*.

² *Kutub al-Fiqh 'ala Ṣ Madhāhib al-Aḥmad*.

³ *Sunan Ibn Mājah*, book of *ṣalāh*, chapter 13.

⁴ *Radd al-Muḥīr 'ala Ṣ Durr al-Mukhtār (Ḥaṣḥaṣ al-Ṣawāb)*, chapter of *Wajūbat al-Ṣalāh*.

⁵ This is the nasal bone area.

⁶ *Maraqīʾ Fatah Sharḥ Nūr al-Idārah*.

⁷ *Nūr al-Idārah*.

¹ *Ḥaṣḥaṣ al-Ṣawāb 'ala Marāqīʾ Fatah*.

² *Sunan Abi Dawūd*, book of *ṣalāh*, chapter 116.

³ *Nūr al-Idārah*.

⁴ *Nūr al-Idārah*.

⁵ *Sunan Abi Dawūd*, book of *ṣalāh*, chapter 120.

5. Recitation of *ihmād*.¹
6. Pronouncement of the *la'awwadh*.²
7. Pronouncement of the *tasmiyah* inaudibly,³ prior to *Sūrat al-Fātiḥah*, at the beginning of every unit.
8. Saying *amīn* (*la'mīn*). For the Imām, the follower and the individual to say *amīn*, which means 'accept our supplication', following recitation of *Sūrat al-Fātiḥah*.⁴
9. Pronouncement of *laḥmīd* for the follower and the individual; for the Prophet ﷺ said: "When the Imām says *sami'a'llāhu i'mān ḥamidah* (Allāh hears the one who praises Him), you all say *rabḥa-na la-Ka'Yḥamid* (Our Lord, for You is all praise)."⁵
10. Saying the *shahād*, *la'awwadh*, *la'mīn* and *laḥmīd* inaudibly in a low voice.
11. Balanced posture (when standing up straight) at the commencement and the conclusion of the *laḥmīd* in such manner that he forms it without bowing the head forwards.⁶
12. The Imām to make audible the pronouncement of the *laḥmīd* (as loud as required for the announcement of prayer beginning and movements within the prayer), *tasmi'*,⁷ and the salutation (*salām*). The individual and the follower need only make themselves hear.⁸

¹ *Thamād* is to say *sahibunahu 'l-lahumma wa bi-hamdika wa bi-takwīnaka 'amāna wa bi-āli yashāka wa bi-ḥabibihā ghayyaka*.

² *La'awwadh* is to say *a'ūdhu bi'llāhi min al-ibṭisān* 'I-mūḥim.

³ *Tasmiyah* is to say *bi-smi'llāhi 'Rabbi'mu'l-'Alamīn*.

⁴ *Marāḡi'l-Faḍl*, Sharḥ Nūr al-Faḥḥ.

⁵ *Ḥabṣiyat al-Taḥṣīn* alā *Maḥṣar* 'l-Faḍl.

⁶ *Sahib al-Bukhārī*, book of *Ḍalā'il*, chapter 82.

⁷ *Marāḡi'l-Faḍl*, Sharḥ Nūr al-Faḥḥ.

⁸ *Tasmi'* is to say *sami'a'llāhu i'mān ḥamidah* when rising straight up from bowing.

⁹ *Al-Durr al-Madīd*, Sharḥ *Tawḥīd al-Aḥḍad*.

13. To keep a space of four fingers between the feet when in the standing posture.¹
 14. Pronouncing the *tasbīḥ* of bowing (*sabbāna Rabbiya'l-'Azīm*) and the *tasbīḥ* of prostrations (*sabbāna Rabbiya'l-'Al*) three.
 15. Placing one's hands on his knees whilst bowing and keeping the fingers spread apart.²
 16. To flatten the back when bowing.³
 17. Making the head level with the back when bowing.⁴
 18. Standing straight up after bowing.⁵
 19. Sitting between the two prostrations.⁶
 20. Placing both the knees, then the hands, followed by the nose and then the forehead when lowering down for the prostration. This sequence is reversed when rising up from prostration.⁷
 21. Placing the face between both hands during prostration.⁸
 22. For a man, separating his abdomen from his thigh, his elbows from his sides and his forearms from the ground during prostration.
- For a woman, to crouch low when prostrating and to adjoin her abdomen to her thighs.⁹ This is because the Prophet ﷺ

¹ *Nūr al-Faḥḥ*.

² *Ḥabṣiyat al-Faḥḥ* alā *Maḥṣar* al-'Al.

³ *Nūr al-Faḥḥ*.

⁴ *Nūr al-Faḥḥ*.

⁵ *Nūr al-Faḥḥ*.

⁶ *Nūr al-Faḥḥ*.

⁷ *Ḥabṣiyat al-Faḥḥ* alā *Maḥṣar* 'l-Faḍl.

⁸ *Nūr al-Faḥḥ*.

⁹ *Nūr al-Faḥḥ*.

passed by two women who were praying, and he said: "When you two prostrate, let one flesh (part of the body) touch with another, for in that the woman is not like the man, she is privacy to be covered."²¹

23. Placing both hands on the thighs when sitting between the two prostrations and during the *tashahhud*.²²

24. For a man, to lay down his left foot during the sitting and to keep his right foot upright with its toes facing as much as possible towards the *qiblah*. For a woman, she sits upon her left buttock and places the right thigh over the left thigh, while protecting her legs from the right side and placing the right shin over the left shin.²³

25. Indicating with the index finger of the right hand only during the declaration (*shahadah*) in *tashahhud*. One raises it during the negation when he says *la ilaha* (there is no god...), and he lowers it during the affirmation when he says *illa Allah* (...except Allah).²⁴

The manner in which to do this is that one gathers together the little finger and the ring finger and he forms a circle with the middle finger and the thumb, and raises the index free. He may, however, clench together the three end fingers and place the tip of his thumb at the middle knuckle of the middle finger, and then raise the index finger at the negation and lower it at the affirmation.²⁵ The clench must only be made at the instance of *tashahhud* and not prior to or after it, and that is the legal decree.²⁶

26. Reciting Surah al-Fatiḥah in the units after the first two units in obligatory prayers.²⁷

²¹ *Musnad Y. Isḥāq Sharḥ Nūr al-Iḥṣān*.

²² *Nūr al-Iḥṣān*.

²³ *Ṭabaṭṭar al-Faṭṭar 'ala Maṣāliḥ Ṭulūḥ*.

²⁴ *Musnad Y. Isḥāq Sharḥ Nūr al-Iḥṣān*.

²⁵ *Radd al-Muḥṭab 'ala Ṭawṣiḥ al-Maḥṣar (Ḥadīṭ al-Ṭawṣiḥ)*.

²⁶ *Ṭabaṭṭar al-Faṭṭar 'ala Maṣāliḥ Ṭulūḥ*.

²⁷ *Nūr al-Iḥṣān*.

27. To invoke blessings upon Prophet Muḥammad ﷺ in the last sitting.²⁸

28. After invoking blessings upon the Prophet ﷺ, to supplicate with words that resemble the words of the Qur'an or the Sunnah and not those that resemble the speech of people.²⁹

29. To turn the head to the right and then to the left with the two salutations (*salam*) respectively.³⁰

30. When making the salutation (*al-salamu 'alaykum wa-rahmatu 'Llah*), the Imām intends it for those worshippers behind him, the guardian angels and the pious jinn. The follower intends it for his Imām with regards to whichever direction he may be in; to his right or to his left. If, however, the follower is directly behind the Imām, the follower intends for him in both of the salutations, together with intending for the people, the guardian angels and the pious jinn. The individual intends for the angels only.³¹

31. The Imām lowers his voice with the second salutation in relation to the first.³²

32. The latecomer (*maḥḥūq*) waits for the Imām to complete his second salutation so that he becomes certain that there is no prostration for error (*suḥūl al-ṣaḥw*) due upon him.³³

Note: The woman differs from the man in some issues, including the following: She does not expose her hands from her sleeves during *rak'at*, and she only raises her hands parallel to her shoulders. When bowing, she does not spread her fingers apart and she only bends forwards slightly, enough so as to reach the minimum level for bowing, upon which she does not exceed, for

²⁸ *Nūr al-Iḥṣān*.

²⁹ *Nūr al-Iḥṣān*.

³⁰ *Nūr al-Iḥṣān*.

³¹ *Radd al-Muḥṭab 'ala Ṭawṣiḥ al-Maḥṣar*.

³² *Musnad Y. Isḥāq Sharḥ Nūr al-Iḥṣān*.

³³ *Radd al-Muḥṭab 'ala Ṭawṣiḥ al-Maḥṣar*.

that is best for her privacy. She adjoins her elbows to her sides when bowing. In prostration, she adjoins her abdomen to her thighs. Whenever she sits, she does so on her left buttock, as explained afore. It is not recommended for her to brighten (delay) the *ṣayr* prayer.¹



Chapter 5, Section 5 *Masāḥib al-Salāh*

Recommendations of Prayer

Masāḥib (recommendation) is that which the Lawgiver desires and prefers, it is neither obligatory, nor incumbent and nor sunnah, and its ruling is such that there is reward for its performance but no culpability for omitting it.

The recommendations are as follows:

1. For a man, to remove his hands from inside his sleeves when making *takbīr*.²
2. The worshipper looks at the place of his prostration when in the standing posture, at his feet when bowing; at the tip of his nose when in prostration; into his lap when in the sitting posture, and at his right and left shoulders respectively when performing the first and second salutations.³
3. To increase the *takbīr* of the bowing and prostrations to more than thrice (and in an odd number).⁴
4. To strive in suppressing a yawn, and if he is unable to do so,

¹ *Ḥabshat al-Takbīr al-Mandī'iyah*.

² *Nar al-Hidh*.

³ *Al-Durr al-Mukhar, Sharḥ Tanwīr al-Aḥzā*.

⁴ *Radd al-Muḥib al-Durr al-Mukhar (Ḥabshat al-Takbīr)*.

he covers his mouth with his sleeve or with the back of his left hand.¹

To strive as much as possible in suppressing a cough.²

5.

The people and, if present, the Imām to stand close to the *miḥrab* (niche) when the *muqīm* (caller of *iqāmah*) says *ḥayya 'alā ṭṭalāh*, and it is said when the *muqīm* says *ḥayya 'alā ṭṭalāh*, for this is a command, it is complied with.³

If, however, the Imām is out of the masjid and he enters it from the back of the rows, ■ he passes each row, that respective row is to stand up; but if the Imām enters the masjid from in front, then the worshippers are to stand as soon as they see the Imām.⁴



Chapter 5, Section 6 *Kayfiyat al-Salāh*

Performance of Prayer

Whenever one wishes to begin the prayer, he removes his hands from his sleeves and raises them both parallel to his ears and touches his thumbs to his earlobes in order to ascertain the levelness.¹ He faces the insides of the palms towards the *qiblah* but does not spread his fingers apart and nor clench them together. He then performs the *takbīr* making the intention if he has not already done so.

Thereafter, he silently praises Allāh سبحانه reciting the *ihāmā*.²

¹ *Kināh al-Fiqh 'alā ṭṭalāh al-Aḥzā*.

² *Ḥabshat al-Takbīr al-Mandī'iyah*.

³ *Ḥabshat al-Takbīr al-Mandī'iyah*.

⁴ *Al-Durr al-Mukhar, Sharḥ Tanwīr al-Aḥzā*.

يَسْجُدُكَ اللَّهُمَّ وَبِحَيْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

"O Allah! Glory to You, and praise is for You, and Your name is blessed and Your majesty is exalted, and there is no god except You."

He then silently pronounces the *ta'awuz*¹ followed by the *tasmiyah* (one pronounces the *tasmiyah* in every unit prior to Sūrat al-Fātiḥah):

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

"I seek refuge with Allah from the rejected Shayṭān (Satan)."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"Allah's name I begin with, the utmost Kind, the ever Merciful."

One then recites Sūrat al-Fātiḥah — the Imām, the follower and the individual worshipper all say *āmīn* silently; this is followed by the recitation of a *surah* or three verses. For example, Sūrat al-Ikhlāṣ:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ • الرَّحْمٰنِ الرَّحِيمِ • تَعَالٰی عَمَّا يُشْرِكُونَ • اِنَّكَ تَعْلَمُ مَا لَا نَعْلَمُ • اَعْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ • صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّينَ • آمِينَ

"All praise is for Allah, Lord of all the worlds. The utmost Kind, the ever Merciful, Master of the Day of Judgement. You alone we worship, and from You alone we seek help. Guide us upon the straight path. The path of those upon whom You have bestowed favour. Not of those who incurred anger, and nor of those who wander astray." "O Allah! Accept the prayer and supplication I have made."

قُلْ هُوَ اللَّهُ أَحَدٌ • اللَّهُ الصَّمَدُ • لَمْ يَلِدْ وَلَمْ يُولَدْ • لَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ

¹Say: He is Allah, the One Allah is independent (but) on Whom all depend. He begets none, nor was He begotten. And there is none equal to Him."

Thereafter, one pronounces the *takbir* and bows comfortably keeping his head level with his back, gripping his knees with his hands and keeping his fingers apart. During bowing, one says the *tasbeeh* thrice, which is the minimum number:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

"Glory to my Lord, the Great."

He then raises his head into the standing position comfortably, saying the *tasmiyah*:

سَمِيعُ اللَّهِ لِيْنَ حَيُّمٌ

"Allah hears the one who praises Him."

When standing, he says the *tahmid*:

رَبَّنَا اَلْحَمْدُ

"Our Lord! For You is all praise."

It is though better to say *Allāhumma Rabba-nā wa la-Ka'l-hamd*. The follower needs only say the *tahmid* and not the *tasmiyah*.

After that, one makes *takbir* whilst lowering oneself for prostration, and he first places his knees, followed by his hands and then places his face between his hands; one prostrates comfortably upon his nose and forehead, pronouncing the *tasbeeh* thrice — that is the minimum number.

¹Meaning: I seek refuge with Allah.

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"Glory to my Lord, the Highest."

The second unit is just like the first except that one neither receives the *ihand*¹ nor the *ta'swanduh*, and he does not raise his hands for the *tsakbir*.

When one has completed the two prostrations of the second unit, he lays his left foot flat and sits upon it, and he stands the right one straight whilst facing its toes towards the *qiblah*. He places his hands upon his thighs and recites the *tashahhud* transmitted by 'Abdullāh ibn Mas'ūd [ar] and indicates with his right index finger in the *tashahhud* — raising it at the negation and placing it down at the affirmation. In the first sitting, he does not exceed beyond the *tashahhud*.²

'Nīr at-īdāp.

The worshippers condemnerates on the meanings of the *maushaf* by imitating from himself if he is greeting Allah ﷻ and invoking peace upon Prophet Muhammad ﷺ , upon himself and upon the Friends of Allah ﷺ . [al-Daw al-Mabhar, Manazil-i-Salbi, al-Fatwa al-Siamani]. The Pronoun ■ *alayha* (upon us) represents the attendees, which includes the Imam, the followers and the angels. This is also the narration of what took place on the Night of Ascension (*layl al-raqa*) from the Prophet ﷺ , from his Lord ﷻ and from the angels. [Raf'i al-Mabhar, chapter of *Sunan al-Salbi*, volume 1, page 390].

Now, if there is a question regarding the logic behind the diversion from the pronoun of the third person to that of second person being used ■ *alayha* *ayyaha* *yahayya* (upon you, O Prophet) when the context demands the use of the pronoun of the third person, such as *alayha* *ayyaha* (peace be upon the Prophet), and so one would shift from greeting Allah as *salaman ala* *yahayya* (peace be upon the Prophet), and so one would shift from greeting Allah as *salaman ala* *yahayya* (peace be upon the Prophet), and then to greeting the righteous people to greeting the Prophet ﷺ , to greeting oneself and then to greeting the righteous people.

In answer to this, al-Tayyib has responded, which is summarized ■ follows: We follow the

The words of the *tashahhud* are

[illegible]

"All verbal, physical and financial forms of worship are for Allah. May peace be upon you, O Messenger of Allah! As well as the mercy of Allah and His blessings. May peace be upon us and upon the righteous servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His servant and messenger."

In the first sitting of the obligatory, incumbent and emphatic sunnah prayers, one does not exceed beyond the *tashahhud*, and to stand up immediately for the third unit following the *tashahhud* is incumbent. One then recites Surah al-Fatiha in every unit after the first two units of the obligatory prayers. When he sits in the final sitting of the prayer, he recites the *tashahhud* and then invokes blessings³ upon the Prophet ﷺ:

specific word that the Prophet ﷺ taught to the Companions (ra). According to the people of spirituality and recognition (iyyah), it is said: "When the worshippers seek to open the Gates of Mabrūt with the Praise for Allah ﷻ, they are granted admittance into the divine court of Allah ﷻ, the Ever-Living Who will never die. Their eyes are cooled with such uncertainties, and they are made aware that all this has been granted by virtue of the Prophet of Mercy ﷺ and by the blessings following him. When the eyes of the heart glance around, they see the beloved ﷺ in the divine court of the Beloved ﷻ present. Thus, they greet him saying *al-walidun wa al-ayyuh* 'alayh *wa'alayh* *was-salamun* 'Lilahi wa-burakātuh' (Peace be upon you, O Prophet, as well as the mercy of Allah and His blessings)." (*Umdat al-Qur'an Sharh* *Shahih al-Balādh*, volume 6, page 10). Furthermore, in his heart, one should make the presence of the Prophet ﷺ present and say *salāmun* *alayh* *wa'alayh* *was-salamun* 'Lilahi wa-burakātuh' (Peace be upon you, O Prophet, as well as the mercy of Allah and his blessings). (*Isyā' Vilāyat*, volume 1, page 209)

Now Prayers and invocations for blessings upon Prophet Muhammad ﷺ are of six kinds: 1. *Daḡḡah* (Praise). That is once in a lifetime [*Radd al-Mufrad*, chapter of *Ṣaww al-Salāh*, volume 1, page 517], for Allah ﷻ says

وَالْعَمَلُ صِلًا عَلَيْهِ وَسَلَّمَ عَلَيْهِ السَّلَامُ

^a *Heb. Alah and His angels send blessings upon the Prophet. O man who believe! You are send blessings upon him and send salutations of peace in abundance.* (Qur'an 13: 24)

² *Lamentation (Wahib).* This is at the mention of the Prophet's name [*Ya ayyuhal-Nabi*]. Interpret

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَيٌّ قَيُّمٌ ۝ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَيٌّ قَيُّمٌ

"O Allah! Bestow mercy upon Muhammad and upon the family of Muhammad, just as You bestowed mercy upon Ibrahim and upon the family of Ibrahim; indeed You are Worthy of all praise and exaltation. O Allah! Shower blessings upon Muhammad and upon the family of Muhammad, just as You showered blessings upon Ibrahim and upon the family of Ibrahim; indeed You are Worthy of all praise and exaltation."

Then one makes supplications with words that reflect the Qur'an and the Sunnah. Such as:

رَبِّ اجْنُبْنِي قُرْبَةَ الصَّلَاةِ وَرَبِّ اجْنُبْنِي قُرْبَةَ الْغِيَاثِ وَرَبِّ اجْنُبْنِي قُرْبَةَ الْغِيَاثِ

of *Sunan al-Salāh*, volume 1, page 571, and if the name of the Prophet Muhammad is mentioned numerous times in one sitting, then reciting prayers and blessings upon him once is incumbent and reciting each time the name is mentioned is recommended (mustahabb). [*Read al-Mubshir, al-Sunan al-Salāh al-Qur'ān*]

3. *Sunnah*: This is in the final sitting of the prayer, as well as in the first sitting of the supererogatory and non-emphatic sunnah prayers, as well as in the funeral prayer. [*Read al-Mubshir, chapter of Sunan al-Salāh*, volume 1, page 576]

4. *Preferred (Mustahabb)*: This is at any time possible, such as when entering the masjid and exiting it, when visiting the blessed grave of the Prophet ﷺ, in the sermons of Friday, etc., as well as after replying to the *na'adhah*, at the beginning of supplications and their conclusion, when performing ablution, when one forgets something, when counselling, when teaching and studying, and when reciting a *hathib*. [*Read al-Mubshir, chapter of Sunan al-Salāh*, volume 1, page 576]

5. *Disliked (Makruh)*: This is anywhere in the prayer except in the final sitting, in the *qunūt* of our prayer and in the funeral prayer. [*Read al-Mubshir, chapter of Sunan al-Salāh*, volume 1, page 576]

6. *Prohibited (Haram)*: This is during a forbidden and prohibited act. [*Hidayat al-Talim al-Madani*, 2:564]

The excellence of sending blessings and salutations upon the Prophet ﷺ. It is reported by Anas ibn Malik (ra) who stated that Allah's Messenger ﷺ said: "Whoever sends blessings upon me once, Allah sends mercy upon him tenfold, ten sins are forgiven for him and he is raised ten stations." [*Sunan al-Nasā'i*, book of *Salāt*, chapter 5]

Read al-Mubshir, al-Durr al-Mubshir (Hidayat al-Talim), chapter of *Sunan al-Salāh*, volume 1, page 57.

"O my Lord! Make me establish the prayer, and my offspring; O our Lord! Accept my prayer. O our Lord! Forgive me, and my parents, and all the believers on the Day when reckoning will take place."

After that, he makes salutation (*salam*) to the right and to the left respectively saying:

السَّلَامُ عَلَيَّ وَعَلَىٰ آلِي

"May peace be upon you, and the mercy of Allah."

With the salutations, he intends whoever is with him, as mentioned in Chapter 5, Section 4 (*Sunnahs of Prayer*).



Chapter 5, Section 7 *Mubshir al-Salah*

Nullifiers of Prayer

Corruption (*fasad*) and nullity (*batalān*) in worship are the same, because both of them refer to the ceasing of worship from it being classified as worship due to the omission of some obligations.²

Nullifying Factors

1. To say something that is alien to the prayer (when words are complete and can be heard), whether spoken deliberately, out of forgetfulness, out of error or unknowingly.³

2. To supplicate with what resembles the speech of people, such as: "O Allah! Dress me in such-and-such a garment," or: "Feed me such-and-such food."⁴

² *Ushūl*, Surah Ibrahim (14), verses 40-41.

³ *Read al-Mubshir, al-Durr al-Mubshir (Hidayat al-Talim)*.

⁴ *Kutub al-Fiqh, al-Madhab al-Ash'ari*.

3. To greet someone with salutation (*salām*), even if done out of forgetfulness, and to return the greeting, whether with the tongue or by a handshake.¹

4. To perform a major action, and not a minor action. The difference between the two is that a major action is the one that an onlooker would have no doubt regarding the worshipper not being in a state of prayer, but when the onlooker is only suspicious then that act will be considered minor, according to the most authentic opinion.²

5. To move the chest away from the *qiblah*, except for the occurrence of minor ritual impurity or when the worshipper is in the prayer of fear (*ṣalāt al-hayāt*).³

6. To eat or drink something taken from outside the mouth, even if that may be as small as a sesame seed, or something that was stuck between the teeth to the approximate minimum size of a chickpea.⁴

7. To make a noise from the throat without any reason,⁵ such as *uffuff*,⁶ *ah-ah*,⁷ *ow-ow* (ouch-ouch),⁸ or to cry loudly out of pain or distress.⁹

8. To reply to the one who sneezes with the words *yahannu ka'llāh* (Allāh have mercy on you), or to say *inna hi'llāh wa inna ilay-hi rā'i'in* (Verily, we are for Allāh and to Him shall we return) upon hearing bad news. Furthermore, to say *al-hamdu li'llāh* (All praise is to Allāh) upon hearing good

¹ *Nār al-ḥalāq.*

² *Marāḡi'l-Falāḡ Sharḥ Nār al-ḥalāq.*

³ *Marāḡi'l-Falāḡ Sharḥ Nār al-ḥalāq.*

⁴ *Nār al-ḥalāq.*

⁵ If the noise is made for a reason, such as to clear the throat in order to improve the voice and make it sharper, to correct the Imam of his error or to announce that he is in prayer, to make the noise from the throat would not invalidate the prayer.

⁶ That is known as *ah-ah*.

⁷ This is known as *uffuff*.

⁸ This is known as *ah-ah*.

⁹ *Marāḡi'l-Falāḡ Sharḥ Nār al-ḥalāq.*

news, to say *subḥān Allāh* (Glory be to Allāh) or *la ilāha illa'llāh* on hearing something amazing; to use something from the Qur'ān with the intention of replying to someone, such as when one asks for a book, to reply by saying *ya yabūd kbūd al-ḥiḥābi qur'ān* (O Yahūd! Take the book firmly); if, however, he does not intend to say that as a response to anyone then it does not nullify the prayer.¹

9. When the one in *ṭayammum* finds water and has the capacity to use it.²

10. The lapsing of the period of wiping over *khuff*. Likewise, their removal, even if with a trivial action.³

11. The naked one's acquiring of a cover.⁴

12. The one praying by indication gaining the capacity to perform bowing and prostration.⁵

13. To laugh out in a manner that the laughter is audible.⁶

14. To omit without reason a rudimentary part (*rak'at*) or a condition (*shart*) of prayer.⁷

15. Exposure of the private parts, or attachment of physical impurity that prohibits prayer, during the complete performance of one rudimentary part, or during the time it would take to complete one rudimentary part (i.e. three *rak'at*).⁸

¹ *Marāḡi'l-Falāḡ Sharḥ Nār al-ḥalāq.*

² *Al-Fawa'id al-Mawḡūḡah (al-Fawa'id al-Himāyiyah).*

³ *Marāḡi'l-Falāḡ Sharḥ Nār al-ḥalāq.*

⁴ *Marāḡi'l-Falāḡ Sharḥ Nār al-ḥalāq.*

⁵ *Nār al-ḥalāq.*

⁶ *Marāḡi'l-Falāḡ.*

⁷ *Ḥaḡ al-Sawāḥ.*

⁸ *Riḡḡat al-Jahāḡ 'ala Marāḡi'l-Falāḡ.*

Disliked Aspects of Prayer

Undesirable (*makrūh*) is the opposite of preferred (*maḥbūh*). If an action causes the omission of something that is incumbent (*waḥib*) then that action is severely repugnant (*makrūh laḥīmī*), if it causes the omission of an emphatic sunnah (*sunnaḥ mu'akkadah*), then it is offensive (*isfāh*), and if it causes the omission of a non-emphatic sunnah (*sunnaḥ ghayr mu'akkadah*), then it is morally undesirable (*makrūh laḥzīf*).

Undesirable acts in prayer

1. To perform something futile¹ and minor using one's hand unnecessarily on his clothes, his body or his beard.²

Futile actions are severely repugnant, on account of the saying of Prophet Muhammad ﷺ: "Verily, Allāh detests three actions for you: the futile action in prayer, obscenity when fasting, and laughing near graves."³ The Prophet ﷺ once saw a man twiddling his beard during the prayer, so he said: "If his heart was fearful (of Allāh), his limbs would also show fear."⁴

However, it is not undesirable to do such actions out of need, such as to remove sweat or irritating dust from one's face.⁵ It is said that to scratch oneself with one hand thrice within one rudimentary part (*ṣukūn*) of prayer invalidates the prayer, if he raised his hand each time.⁶

¹ This is an action in which there is no benefit, and no logic behind it (*adabī*). Here it refers to that which is not from the actions of the prayer. [Maraqīʿ al-Faḥḥ Sharḥ Nār al-Iḥāḥ]

² *Kutub al-Fiqh 'ala Ṭ-Madḥib al-Arba'ah*.

³ *Ḥadīṣ al-Muḥallī 'ala Ṭ-Durr al-Mukhtār (Ḥadīṣ al-Iḥāḥ)*.

⁴ *Maraqīʿ al-Faḥḥ Sharḥ Nār al-Iḥāḥ*.

⁵ *Kutub al-Fiqh 'ala Ṭ-Madḥib al-Arba'ah*.

⁶ *Ḥadīṣ al-Muḥallī 'ala Ṭ-Durr al-Mukhtār (Ḥadīṣ al-Iḥāḥ)*.

2. To crack the fingers and enter them into one another severely repugnant.⁷

3. To look around by turning the head. Though gazing with the eyes is permissible, but to turn the chest nullifies the prayer.⁸

4. To roll the sleeves up above the forearms, for in that lies arrogance which is against the spirit of prayer.⁹

5. To pray only in trousers, or only in a loin cloth (*izār*), when one has the capacity to don a shirt. In this lie laziness, carelessness and lack of respect. It is severely repugnant.¹⁰

6. To drape cloth (*isfāl*) out of arrogance or laziness, and that is to place a cloth over the head and the shoulders, or over the shoulders only, and to let the ends fall free on either side by not tying them.¹¹ Draping is severely repugnant.¹² This only applies when there is no reason to do so; when there does exist a reason, however, such as intense cold or heat, then it is not undesirable.¹³

7. To wrap up inside a cloth in such a manner that no place remains whence he may project his hands.¹⁴

8. To recite the Qur'ān in other than the standing posture, such as to complete the reciting in the bowing position.¹⁵

9. To repeat the same *ṣūrah* within the same unit or in two units of obligatory prayer, provided one knows other *ṣūrah*s, is morally undesirable.¹⁶ Repetition is not undesirable in supererogatory prayers.¹⁷

⁷ *Ḥadīṣ al-Muḥallī 'ala Ṭ-Maraqīʿ al-Faḥḥ*.

⁸ *Kutub al-Fiqh 'ala Ṭ-Madḥib al-Arba'ah*.

⁹ *Ḥadīṣ al-Muḥallī 'ala Ṭ-Maraqīʿ al-Faḥḥ*.

¹⁰ *Ḥadīṣ al-Muḥallī 'ala Ṭ-Maraqīʿ al-Faḥḥ*.

¹¹ *Ḥadīṣ al-Muḥallī 'ala Ṭ-Maraqīʿ al-Faḥḥ*.

¹² *Ḥadīṣ al-Muḥallī 'ala Ṭ-Maraqīʿ al-Faḥḥ*.

¹³ *Ḥadīṣ al-Muḥallī 'ala Ṭ-Maraqīʿ al-Faḥḥ*.

¹⁴ *Ḥadīṣ al-Muḥallī 'ala Ṭ-Maraqīʿ al-Faḥḥ*.

¹⁵ *Ḥadīṣ al-Muḥallī 'ala Ṭ-Maraqīʿ al-Faḥḥ*.

¹⁶ *Ḥadīṣ al-Muḥallī 'ala Ṭ-Maraqīʿ al-Faḥḥ*.

¹⁷ *Ḥadīṣ al-Muḥallī 'ala Ṭ-Maraqīʿ al-Faḥḥ*.

10. To recite a *sūrah* or verse prior to the one he has recited, such as when one recites *Sūrat al-Ikhlāṣ* (112) in the first unit and then he recites *Sūrat Lahab* (111) in the next unit. If, however, he ends the *Qur'ān* in one unit, he shall recite *Sūrat al-Baqarah* (2) in the next unit.¹ The Prophet ﷺ was asked: "Which action is the best?" He replied: "One that proceeds after pausing." He was then asked: "What is that which proceeds after pausing?" The Prophet ﷺ replied: "Reciter of the *Qur'ān* who goes from the beginning of the *Qur'ān* to its end and from its end to its beginning; whenever he pauses (at the end), he proceeds again (at the beginning)."²

11. To recite two *sūrahs* with a gap of only one *sūrah* between them, such as when one recites *Sūrat al-Ikhlāṣ* (112) in the first unit and then he recites *Sūrat al-Nās* (114) in the next unit, leaving out *Sūrat al-Falaq* (113) between them. This gives the impression of favouritism between *sūrahs*.³

12. To deliberately sniff perfume, for such an act is not from among the actions of prayer.⁴

13. To refrain from placing hands upon the knees when bowing upon the thighs in the space between the two prostrations and in the *tasbeehud*, and to refrain from placing the right hand over the left hand when standing.⁵

14. To close the eyes, other than out of convenience, such as when one closes them in order to refrain from seeing that which could disturb his solemnity of prayer.⁶ This is morally undesirable.⁷

15. To raise the eyes towards the sky, and this is severely

repugnant,¹ due to the saying of the Prophet ﷺ: "What is the state of those people who raise their eyes towards the sky in their prayers?" He emphasised his statement in this regard to such an extent that he said: "They should stop that, lest their eyesight is snatched away from them."²

16. To cover one's mouth and nose, for the Prophet ﷺ has forbade men from covering their mouths.³

17. Without valid reason, to restrict prostration to the forehead only and to not use the nose. This is severely repugnant.⁴

18. To squat (*iq'ā'ā*), and that is to sit on the buttocks whilst raising the thighs vertically, touching the knees to one's chest and placing both hands on the ground. This is severely repugnant,⁵ for the narration of Abū Hurayrah (ra): "The Prophet ﷺ forbade me from pecking like a cock, squatting like a dog and averting (from side-to-side) like a fox."⁶

19. To lay both arms on the ground, and that is to lay them flat during prostration. This is severely repugnant, except for women.⁷

20. To prostrate upon the coil of one's turban,⁸ unless it is out of the necessity of hot, cold or hard conditions, when the coil is on the forehead. It is morally undesirable.⁹ When the coil is over the head, however, and one prostrates upon that in a manner that the forehead does not connect with the ground, his prayer is invalid. It is out of neglect that people do as such.¹⁰

¹ *Mawāṣiṭ* 7-Faḥḥ Sharḥ Nūr al-Iḥḍāḥ.

² *Sunan al-Darimi*, book of *Faḍl al-Qur'ān*, chapter 33.

³ *Kutub al-Fiqh* alā Ḥanbalī, *al-Madḥūḥ al-Ḥadīth* 24.

⁴ *Mawāṣiṭ* 7-Faḥḥ Sharḥ Nūr al-Iḥḍāḥ.

⁵ *Mawāṣiṭ* 7-Faḥḥ Sharḥ Nūr al-Iḥḍāḥ.

⁶ *Ḥaḥḥ al-Tahḥawī* alā *Mawāṣiṭ* 7-Faḥḥ.

⁷ *Radd al-Muḥḥar* alā Ḥanbalī (Ḥaḥḥ al-Tahḥawī) 100 (Ḥaḥḥ al-Tahḥawī).

¹ *Ḥaḥḥ al-Tahḥawī* alā *Mawāṣiṭ* 7-Faḥḥ.

² *Sahīḥ al-Bukhārī*, book of *Adhān*, chapter 92.

³ *Ḥaḥḥ al-Tahḥawī* alā *Mawāṣiṭ* 7-Faḥḥ.

⁴ *Mawāṣiṭ* 7-Faḥḥ Sharḥ Nūr al-Iḥḍāḥ.

⁵ *Radd al-Muḥḥar* alā Ḥanbalī (Ḥaḥḥ al-Tahḥawī) 100 (Ḥaḥḥ al-Tahḥawī).

⁶ *Ḥaḥḥ al-Tahḥawī* alā Ḥanbalī, volume 2, page 31.

⁷ *Radd al-Muḥḥar* alā Ḥanbalī (Ḥaḥḥ al-Tahḥawī) 100 (Ḥaḥḥ al-Tahḥawī).

⁸ A coil is one of the folds of the turban. [*Mawāṣiṭ* 7-Faḥḥ Sharḥ Nūr al-Iḥḍāḥ].

⁹ *Ḥaḥḥ al-Tahḥawī* alā *Mawāṣiṭ* 7-Faḥḥ.

¹⁰ *Mawāṣiṭ* 7-Faḥḥ Sharḥ Nūr al-Iḥḍāḥ.

21. To prostrate upon images of animate objects, as that would resemble worshipping them.¹ It is abhorrently worse if the image is in front of the worshipper.² Nevertheless, if the image is upon the body of the worshipper and concealed under clothing, or if it is a small image, such as that on coins and rings, there is no harm in it.³

22. To pray in a cemetery when there is a grave in front of the worshipper, in such manner that if one was to pray with humility, his glance falls on the grave. If, however, the grave is behind him or above him, or even below that which he stands on, then such prayer, according to research, is not detested. This applies to graves other than those of Prophets [as], for prayer at the graves of Prophets [as] is absolutely not detested.⁴ For the grave of Prophet Ismā'il (Ishmael [as]) is in the enclosure below the roof drain (*mitzab*) of the Ka'bah, and there are graves of seventy Prophets [as] between the Black Stone and the well of *zam-zam*.⁵

23. To pray with an intense urge to pass water, pass stools or pass wind. This is severely repugnant.⁶ If one begins prayer in this condition, it is recommended for him to break it.⁷

24. To pray when food is present and one's appetite is inclined to it, unless one fears the lapsing of the time of the prayer, or of the congregation.⁸ This is according to the saying of the Prophet ﷺ: "It is not correct to pray when food is present and nor when there is need to relieve oneself."⁹

25. To pray with the head uncovered out of laziness, but if that is

done for humility and submission, then it is permitted and not disliked.¹

26. To stand in one row when there is space in the row ahead. Likewise, to stand alone behind a row in which there is no space. In such a case, he is to pull someone back from that row and stand by him. However, in our times it is better to stand alone due to the prevalence of ignorance amongst the people for when he pulls him back, he may nullify his prayer.²

27. To pray in the presence of people who are sleeping.³

28. To pray facing an oven or a furnace of clay as it resembles fire worshippers. As far as praying facing a lamp or a lantern is concerned, it is not disliked as it does not resemble worship.⁴

29. Praying towards the human face is severely repugnant.⁵

30. To refrain from placing a *sutrah* (screen) in a place where the passing of people in front of the worshipper is assumed. This is morally undesirable.⁶

Note: It is recommended to place a *sutrah*. This is something the worshipper places in front of himself, be it a chair, a staff, a wall or anything else, in order to stop others from passing in front of him when he is praying. The minimum length of *sutrah* is a one-yard cubit (*dhira'*)⁷ and there is no limit to its width. The distance between the *sutrah* and the feet of the worshipper should be approximately three cubits.⁸



¹ *Mustaqbil Fatah Sharh Nih al-Iqbal*.
² *Yashir al-Jahid* 'ala *Manhaj al-Falah*.
³ *Al-Bayhaqi* 'ala *Al-Mawdu'at* (al-Firdaus al-Firdaus), chapter of *Imdadiyah*.
⁴ *Kutub al-Fiqh* 'ala *Talash al-Falah*.
⁵ *Yashir al-Jahid* 'ala *Manhaj al-Falah*.
⁶ *Kutub al-Fiqh* 'ala *Talash al-Falah*.
⁷ *Kutub al-Fiqh* 'ala *Talash al-Falah*.
⁸ *Kutub al-Fiqh* 'ala *Talash al-Falah*.
⁹ *Sahih al-Bukhari*, book of *Manhaj*, chapter 16.

¹ *Kutub al-Fiqh* 'ala *Talash al-Falah*.
² *M.H. Pirzada*.
³ *Kutub al-Fiqh* 'ala *Talash al-Falah*.
⁴ *Mustaqbil Fatah Sharh Nih al-Iqbal*.
⁵ *Kutub al-Fiqh* 'ala *Talash al-Falah*.
⁶ *Yashir al-Jahid* 'ala *Manhaj al-Falah*.
⁷ The length of *dhira'* varies from country to country. It is usually between 98 cm to 100 cm.
⁸ *Kutub al-Fiqh* 'ala *Talash al-Falah*.

Congregational Prayer

Jamā'ah (congregation) literally means 'an assembly of people', and in Islamic legal terminology, it means 'the Imām plus one or more persons'. The congregational prayer (*salat al-jamā'ah*) is an emphatic sunnah for men, close to being incumbent, for Allāh ﷻ says:

وَأَقِمُوا الصَّلَاةَ

"And how down your heads with those who bow down (in worship)."
[2:43]

Prophet Muḥammad ﷺ said: "Congregational prayer is twenty-seven times more excellent than solitary prayer."² He also said: "If there are three (or more) persons in a village or a desert, and (congregational) prayer is not established between them, Shayṭān (Satan) has overpowered them. It is therefore imperative for you to attach to the congregation, for the wolf devours the lonesome (sheep)."³

Sometimes, congregation is a condition for the validity of prayer, such as for the Friday prayer and the prayer of the two *ʿEid*. Sometimes, it is a communal sunnah, such as for the *maṣbūḥ* prayers and the funeral prayer.⁴

Congregational prayer is from the signs of Islām and amongst the eminent features of this religion.⁵ The underlying wisdom behind the prescribed duty of congregational prayer is the establishment of

² *Qurʾān*, Sūrat al-Baqarah (2), verse 43.

³ *Sahih al-Bukhari*, book of *ʿAdhān*, chapter 30.

⁴ *Sunan al-Nasāʾi*, book of *Ḥajj*, chapter 48.

⁵ *Al-Mabṭūʿat al-Fiqhiyyah* of Ṭaḥāwī, book of *ʿAdhān*, chapter 48.

⁶ *Maṣṣab* of Fakhṛ al-Dīn, book of *ʿAdhān*, chapter 48.

an affectionate system between worshippers and to learn from scholars.¹

Types of followers in prayer

1. *Mudrik*:
Mudrik (attainer) is he who performs the prayer completely with the imām, meaning that he attained all units with him.
2. *Labiḥ*:
Labiḥ (leaver) is he who began the prayer with the imām, then he lost some or all units due to an excuse, such as ritual impurity befalling him. The ruling of such an individual is like that of the follower of an imām in congregation; he shall not recite anything and nor perform the two prostrations for error when he makes up for that what he lost.

3. *Mashḥūq*:
Mashḥūq (latecomer) is he whom the imām overtakes in a portion of the prayer; he shall be like the individual (*muḥṭaḥ*) in whatever he makes up by way of *qadāʾ* (making up) after the imām has completed his prayer.

Congregational prayer of women

It is not prescribed for women to pray in congregation, and hence, it is severely repugnant for them to pray amongst themselves. If they do pray in congregation, it shall be incumbent for the female imām to stand in the middle of them women with her heel relatively ahead. She is not to recite aloud in a prayer that requires audible recitation. Furthermore, women should not attend prayer congregations with men, as in this there lies temptation.²

Most worthy of leading the prayer (*imām*)

Leading the prayer (*imām*) is more excellent than *adhān* by virtue

¹ *Ḥaṣṣat al-Jahāz* of al-Munawwir, book of *ʿAdhān*, chapter 48.

² *Maṣṣab* of Fakhṛ al-Dīn, book of *ʿAdhān*, chapter 48.

of the constant performance of it by the Prophet ﷺ and the Rightly Guided Caliphs [ra].¹

If the ruler, the governor, the judge, the local Imām or the owner of the house is not amongst the attendees, then the most worthy person for leading prayer will be he who is most knowledgeable regarding the commandments of prayer, provided he abstains from public indecencies. If they are all equal, then the one who has recited the Qur'ān, if they are still equal, then the most pious of them; if they are still equal, then the eldest of them; and if they are yet equal in age, then the best of them in manners. If they are equal in this too, then the one who is the most handsome of face, and if they are still equal, then the people are to choose their Imām. If they differ, then the legitimate Imām is the one whom the majority choose. If someone more worthy of leading prayer than the local Imām enters the masjid, the local Imām has more right.² It is abhorred for the morally corrupt person to lead prayer, unless he leads those similar to himself.³

Disparity of location between Imām and follower

Any difference between the place of the Imām and of the follower nullifies the following (*iqidā*), irrespective of whether the state of the Imām becomes doubtful to the follower or not. If someone praying in his home, follows behind the Imām being in the masjid, and there is a passageway, or similar, between the house and the masjid, the following is invalid due to the disparity of location. If, however, the house is adjacent to the masjid in such that there is nothing but a wall between them, the prayer of the follower shall be valid, provided the state of the Imām is not doubtful to the follower, by either being able to hear him, hear the announcer, see the Imām or see other followers.

Following is valid in a spacious masjid in which there is, between the Imām and follower, no space of a path through which vehicles

may pass, and no stream large enough through which a vessel may pass. If there is such a gap between the two, then following is invalid. With regards to the desert, following is not valid if there is a gap of two rows between the Imām and the follower.⁴

Congregation of one follower with the Imām

The virtue of congregation is achieved with merely one person, be he a comprehending child or a woman. If there is only one man with the Imām, or a minor who comprehends prayer, he stands to the right of the Imām, but if there are many with him, they stand behind the Imām.⁵

If one prays with his wife or with his child inside the home, the virtue of congregation is thereby achieved.⁶ For the Friday prayer, however, it is conditional for there to be two or three other persons other than the Imām.⁴

If one begins to follow an Imām on his own, and thereafter another person arrives, then the Imām proceeds forwards to his own place of prostration, or the first follower moves from the right side of the Imām to the back, or the newcomer pulls him back if he does not apprehend that follower to nullify the prayer (out of ignorance). It is better for the Imām to remain in his place and for the follower to move back for the Imām is to be followed and the forming of rows behind the Imām is the responsibility of the followers; all this is in the view of possibility, otherwise, the third individual (i.e. the newcomer) stands to the left of the Imām with neither the Imām advancing forwards nor the previous follower stepping backwards.⁷

Prayer of the single follower

If someone is left on his own with no space in the rows, he awaits

¹ *Mawāzīl* 'I-Fatawā Sharb Nūr al-Ishāq.

² *Al-Fatawā al-'Alamīyyah* (ed-Fatawā al-Hindiyah).

³ *Al-Imām al-Fayyūz* *fi'l-Madhalāt al-'Ashab*.

⁴ *Al-Imām al-Fayyūz* *fi'l-Madhalāt al-'Ashab*.

⁵ *Mawāzīl* 'I-Fatawā Sharb Nūr al-Ishāq.

⁶ *Al-Jawāb* *al-Nayyir* *ala Mukhtār al-Qutbi*.

⁷ *Mawāzīl* 'I-Fatawā Sharb Nūr al-Ishāq.

⁸ *Radd al-Muhtār* *ala T-Durr al-Mubtār* (Hāshiyat *Imām Abīn*).

another to arrive so that they may both stand behind the rows. If no person arrives such that the Imām bows, then that person selects someone who knows best this issue from the last row and pulls him back, and both of them should stand behind that row. If he does not find anyone who knows this issue, he stands alone behind that row out of necessity, directly behind in line with the position of the Imām. If someone stands alone without due reason, his prayer is still valid.¹

Sequence of rows

The men, foremost, form the rows, followed by minors and then women, based upon the saying of Abū Malik al-Ash'arī (ra): "Shall I not teach you the prayer of Allāh's Messenger ﷺ? Then, (upon his directions) the men formed rows, then the minors formed rows behind the men, then the women formed rows behind the minors."²

The most excellent row

It has been narrated in tradition that 'when Allāh ﷻ showers mercy upon the congregation, He showers it foremost over the Imām, then it passes over to the one who is directly behind in line with him in the first row, thereafter to the right and then to the left, followed by the second row.³ Standing in the front row is superior to standing in the second row, and the second row is superior to the third row, and so on. The most excellent place for the follower is the one that is nearest to the Imām.⁴

Sacrificing the front row

If someone takes a place in the front row, and then someone arrives who is older than him in age or is a learned man, he ought to retreat backwards out of respect and let that person come ■ the front. The statement of Allāh ﷻ indicates towards this:

¹ *Radd al-Muhār ala 'Durr al-Mubār* (Hāshiyat Ibn 'Abidin).

² *Muḥammad Ahmad ibn Hanbal*, volume 5, page 341.

³ *Radd al-Muhār ala 'Durr al-Mubār* (Hāshiyat Ibn 'Abidin).

⁴ *Al-Fatawā al-Sayyidīyah* (al-Fatawā al-Hindīyah).

وَيُؤْتُونَ عَلَى الْفَقِيرِ وَلَا كَانَ يَمْنُ خُصَامَةً

"And they give (them) preference over the misdeeds, even though they (the misdeeds) are in need." [59:9]

It has been reported in *Sahīḥ Muslim* that the Prophet ﷺ was presented with a drink, of which he drank some. To his right was Ibn 'Abbās, who was the youngest, and to his left were elders. The prophet ﷺ said to him: "Do you allow me to give it to them?" The prophet (Ibn 'Abbās) replied: "No, by Allāh! (I shall not let anyone child (Ibn 'Abbās) gave it to the child. There is have this privilege)." So the Prophet ﷺ gave it to the child. There is no doubt that the seeking of permission by the Prophet ﷺ in this episode is sufficient evidence for the existence of a legal basis in the Sharī'ah of giving up one's right in respect for the elders.¹

Condensing the prayer

The Imām should not extend the prayer more than the length prescribed by the sunnah, and he should take into consideration the condition of the followers.² The Prophet ﷺ said: "If any of you leads the people in prayer, he should make it brief as there may be the weak, the sick and the elderly amongst them. If, however, any of you prays on his own, he may lengthen as much as he wishes."³

Repetition of the congregation

In a local masjid, it is severely repugnant to repeat a congregation with an *adhān* and an *iqāmah*, but it is permitted to do so in a masjid that is in the path, or one that has no Imām or *mu'adhdhin*, and people pray there in groups; in such a case, it is better for each group to pray with its separate *adhān* and *iqāmah*.⁴

¹ *Qur'ān*, Surah al-Hashe (90), verse 9.

² *Radd al-Muhār ala 'Durr al-Mubār* (Hāshiyat Ibn 'Abidin).

³ *Al-Jawhar al-Nayyir* ala *Mabharat al-Qudiri*.

⁴ *Sahīḥ al-Bukhārī*, book of *Adhān*, chapter 62.

⁵ *Radd al-Muhār ala 'Durr al-Mubār* (Hāshiyat Ibn 'Abidin).

Reasons to avoid congregation

The commandment to join congregation lapses in any of the following circumstances:

Rain, cold, fear, blindness, old age, illness, nursing the sick, discussing *fiqh* in the company of scholars when one apprehends losing this knowledge, and presence of food when one is inclined to it, as well as when one has the urge to pass stools, pass water or pass wind, for the Prophet ﷺ said: "When prayer is established and any of you feels the urge to relieve himself, he should first relieve himself."

If one stays away from congregational prayer due to a legally permitted excuse but his intention was to attend had not that excuse materialized, then he receives the reward of congregational prayer, for the Prophet ﷺ said: "Verily, actions are based on intentions, and for every person is what he intends."

Imam's place of standing

The Imam ought to stand in front of the centre of the rows, if he stands to their right or to their left, he commits an offence (*usūb*) due to going against the sunnah. Directly behind the Imam ought to stand that individual who is the most worthy of leading prayer, in cases such as the Imam invalidating his ablution, etc.³

Straightening rows and filling spaces

When they stand to establish congregational prayer, the people ought to stand together, close up the spaces and straighten up in the rows in line with their shoulders.⁴ The Prophet ﷺ said: "Straighten up your rows, for keeping the rows straight forms part of the establishing of prayer."⁵ Anas [ra] reports that the prayer was

³ *Sunan al-Tirmidhī*, book of *Taharāt*, chapter 108.

⁴ *Maraqiyā* 'I Isāh, Sharh *Nur al-Ishāq*.

⁵ *Al-Fatawā al-Muhtaririyah* (al-Fatawā al-Hindiyah).

⁶ *Al-Fatawā al-Muhtaririyah* (al-Fatawā al-Hindiyah).

⁷ *Sahih al-Bukhārī*, book of *Adhān*, chapter 73.

standing and Allāh's Messenger ﷺ turned to them and said: "Maintain straightness in rows and stand together, for I see you from behind my back."

The Prophet ﷺ also said: "Do you not form rows in the manner the angels form rows before their Lord?" The Companions [ra] asked: "O Allāh's Messenger! How do the angels form rows before their Lord?" The Prophet ﷺ replied: "They complete the foremost row and they stand together in the row."⁶

Five things the follower omits if the Imam omits

The followers abstain from the following five things, if the Imam omits them:

The *takbīr* of 'Eid prayers; the first sitting; the prostration of recitation; the prostrations for error; and the *qunūt* if he fears losing the bowing posture.⁷

Four things the follower may omit if the Imam performs

The followers are permitted to omit the following four things, if the Imam performs them:

1. If the Imam deliberately increases a prostration in the prayer, then the follower does not follow him.
2. If the Imam increases *takbīr* of 'Eid prayers more than those proven by the sayings of the Companions [ra].
3. If the Imam makes a fifth *takbīr* in the funeral prayer.
4. If the Imam forgetfully stands towards an additional unit after the final sitting in obligatory prayers, then the follower does not follow. If the Imam does not conclude the extra unit

⁶ *Sahih al-Bukhārī*, book of *Adhān*, chapter 73.

⁷ *Sahih Muslim*, book of *Salāt*, chapter 27.

⁸ *Al-Fatawā al-Muhtaririyah* (al-Fatawā al-Hindiyah).

with prostration, and he retreats and performs salutation, the follower performs the salutation with him, but if he concludes the extra unit with the prostration, then the follower performs salutation.¹

Nine things the follower performs if the Imām omits

The followers perform the following nine things, if the Imām omits them:

1. Raising the hands in *al-iftitāh*.
2. Recitation of *ihād*.²
3. *Takbīr* in bowing.
4. *Takbīr* in prostrating.
5. *Tasbeeh* in both (bowing and prostrating).
6. *Tasmi'*.
7. Recitation of *tashahhud*.
8. Salutation (*salām*).
9. *Takbīr* of *tasbeeh*.³



Chapter 3, Section 10 *Salāt al-Ma'ibūq*

The Latecomer's Prayer⁴

When the worshipper enters the masjid and he finds the prayer standing, it is incumbent for him to join with the Imām ■ whatever state that Imām may be in the bow, prostration, sitting or standing. Prophet Muḥammad ṣ said: "When any of you come to prayer, be the Imām in any condition, he should do as the Imām does."⁴

¹ *Al-Fatāwā al-Hindīyah* (al-Fatāwā al-Hindīyah).

² *Al-Fatāwā al-Hindīyah* (al-Fatāwā al-Hindīyah).

³ The latecomer (*ma'ibūq*) is he whom the Imām has surpassed in a portion of the prayer. He is like the individual worshipper in respect of what he performs after the Imām.

⁴ *Sunan al-Tirmidhī*, chapters of *ḥajj* and *ḥajj*.

The people of knowledge state: "When any man arrives and the Imām is prostrating, that man should also prostrate with him. Though that unit will not be for him if he has missed the bowing with the Imām."

If the latecomer catches the Imām in any unit that the latter is reciting audibly, the latecomer does not recite *ihād*. When the reciting stands, at the end, to make up for what he missed, he recites *ihād* and *al-awwadh* for recitation.

If he finds the Imām in the sitting position, the latecomer does not recite *ihād*, but pronounces *takbīr* for entering prayer, then pronounces *takbīr* for lowering down and he then sits down following the Imām in the final *tashahhud*, he recites *tashahhud* slowly in order so that he may complete it when the Imām makes salutation. If he completes his *tashahhud* (prior to the Imām making salutation), he refrains from occupying himself with the subsequent supplications but repeats the words *ash-hadu alla ilaha illa Allah*. If he makes salutation out of forgetfulness with or prior to the Imām, the prostrations for error (*sajdah al-sahw*) are not due on him.

The latecomer first of all performs the unit of prayer in which there is compulsory recitation. If, for instance, he performed one unit with the Imām in *maghrib* prayer, then he is to perform two units afterwards with one sitting in between them, thus totalling three sittings. In both units, he recites *Sūrat al-Fāṭihah* and an additional *sūrah*.

If one finds the Imām in *tashahhud*, and the Imām stands up, or he makes salutation at the conclusion of the prayer, prior to the follower completing his *tashahhud*, it is better for him to complete it, and it suffices even if he does not complete it.

If the Imām raises his head from the bow or prostration prior to the follower completing three *tasbeehs*, the follower does likewise, according to the most correct opinion. If the follower raises his

¹ *Sunan al-Tirmidhī*, chapters of *ḥajj* and *ḥajj*.

head from bow or prostration before the Imam, he ought to return to it.'

Chapter 5, Section 1

Al-Ashbāh wa'l-Aḍ'iyāh ba'd al-Salām

Invocations and Supplications after Salutation

Alisha says:

وَلَا تَقْصِرُوا فِي الصَّلَاةِ وَالْخَيْرُ إِلَى اللَّهِ

"When you have completed the prayer, remember Allah." [4:103]

Prophet Muhammad ﷺ would supplicate and make remembrance of Allāh 365 after salutation (*salam*), ■ has been reported in the following *ahādith*.

1. It is related by Thawbān [ra] that whenever Allāh's Messenger ﷺ would complete his prayer, he would seek forgiveness three and then say:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

"O Allah! You are Peace and from You comes peace. You are blessed. O You of Majesty and Generosity!"

2. It is related by Ka'b ibn 'Ujrah [ra] that Allah's Messenger at

Ad Field was not 'Anonymus' (at Field was at Field)

Experiments, supra *alim* (4), were 101

Journal of Medicine, book of *Margaret*, chapter 26.

[illegible]

- It is related by Sa'd ibn Waqāḥ [ra] that Allāh's Messenger ﷺ would seek refuge with Allāh ³ following each prayer with these words:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَتَى الْأَعْمَى بُدٌّ مِنْ أَمْرِ رَبِّهِ إِلَى آثَرِهِ إِلَى آثَرِهِ وَالْعُمْرُ وَأَنْعُمُهُ
بُدٌّ مِنْ خَشْيَةِ الْمُنِيَّا وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ

"O, Allah! I seek refuge with You from cowardice, and I seek refuge with You from ending in contemptible old age, and I seek refuge with You from the tribulation of the world, and I seek refuge with You from the punishment of the grave."

- It is related by Abū Umāmah [ra] that it was asked: "O Allāh's Messenger! Which supplication is the most accepted?" He replied: "(The one made) In the depth of the last portion of the night, and following the obligatory prayers."⁴

A short supplication suffices if sunnah prayers follow the obligatory prayers, and one may supplicate and make invocations after the sunnah prayers too. If, however, there are no sunnah prayers following the obligatory prayers, then one supplicates and makes invocations as much as he wills.

It is preferable for the Imam to face the people, if he wishes, so long as he is not face-to-face with a worshipper. If he wishes, he may turn to his left, or to his right and thus render the *qiblah* to his left; this is the most excellent according to what has been reported in *Saḥīḥ*.

These are words of glorification of Allah ~~so~~ that are pronounced after prayers, or words that are said again and again.

² See *My Master, Book of Mirajid*, chapter 26.

Yoshida, I. *Bushu*, book of *fubid*, chapter 21.

¹ *Journal of Talmudic*, book of *D'asadi*, chapter 79

Muslim: "Whenever we would pray behind Allāh's Messenger ﷺ, we would prefer to be on his right side so that he would turn to face us."¹

Method of supplication

1. It is related by Ibn 'Abbās [ra] that Allāh's Messenger ﷺ said: "Whenever you supplicate to Allāh, then do so with the palms of your hands, and do not supplicate with the backs of them. When you have finished, wipe them over your face."²
2. It is reported by Salmān [ra] that the Prophet ﷺ said: "Verily, your Lord is Modest, Generous. His modesty is ashamed from His servant that he raise his hands to Him and He return them empty."³
3. Abū Mūsā al-Ash'arī [ra] said: "The Prophet ﷺ supplicated and then he raised his hands such that I saw the whiteness of his armpits."⁴
4. Ibn 'Abbās [ra] said: "When one raises his hands to his chest, that is supplication."⁵

One raises his hands up to his chest with their palms flat, facing the sky. There should be a space between the hands, be it a small one. To wipe the face with them afterwards is sunnah.⁶ This is based on the saying of 'Umar ibn al-Khattāb [ra]: "When Allāh's Messenger ﷺ would raise his hands for supplication, he would not lower them until he had wiped them over his face."⁷

Whoever wishes to seek his needs from Allāh ﷻ, he invokes blessings in abundance upon the Prophet ﷺ and then he seeks his

need from Allāh ﷻ. He should conclude with blessings upon the Prophet ﷺ too. For Allāh ﷻ accepts both invocations of blessing, and He is too generous to reject that which is between them.⁸

'Umar ibn al-Khattāb [ra] stated: "Verily, the supplication is suspended between the heavens and the earth; nothing is elevated from it unless you invoke blessings upon your Prophet ﷺ."⁹



Chapter 5, Section 12

Ṣalat al-Witr

Witr Prayer

Allāh's Messenger Muhammad ﷺ said: "Allāh has helped you with a prayer that is more excellent for you than red camels; the *witr* prayer. Allāh has prescribed it for you between 'aṣā' prayer until the rising of dawn."¹⁰

Ibn 'Abbās [ra] states: "The Prophet ﷺ would make an odd number of three units; in the first of which he would recite *sabbīḥi'l-ḥama Rabbi-ha 3x11x*, in the second *qul yā ayyuhā-l-kāfirīn*,¹¹ and in the third *qul buwā'l-lāhu Ahad*.¹²"

Witr prayer is incumbent (*wājib*), and it consists of three units with one salutation (*salām*). One recites Sūrat al-Faḥrah plus an additional *sūrah* in each unit. At the conclusion of the first two units, he sits and suffices himself with *tashahhud* only, and upon standing in the third unit, he does not restart from the beginning.

¹ *Mataḥiṭ-Faḥiḥ Sharrḥ Mā'al-Iḥāḥ*, chapter of *Sifir al-Adhḥar*.

² *Sunan Ibn Mājah*, book of *Da'ā'*, chapter of *Raḥ' al-Yadāyn fī'l-Da'ā'*.

³ *Sunan Ibn Mājah*, book of *Da'ā'*, chapter of *Raḥ' al-Yadāyn fī'l-Da'ā'*.

⁴ *Sahīḥ al-Bukhārī*, book of *Da'ā'*, chapter of *Raḥ' al-Yadāyn fī'l-Da'ā'*.

⁵ *Umdat al-Qarī Sharrḥ Sahīḥ al-Bukhārī*, book of *Da'ā'*, chapter of *Raḥ' al-Yadāyn fī'l-Da'ā'*.

⁶ *Ḥadīṣat al-Tirmidhī, Kitāb Mataḥiṭ-Faḥiḥ*, chapter of *Sunan al-Salāḥ*.

⁷ *Sunan al-Tirmidhī*, book of *Da'ā'*, chapter 11.

⁸ *Radd al-Muḥar al-Witr al-Mukḥar (Ḥaḥḥat Ibn 'Aḥḥān)*, chapter of *Ta'wīḥ al-Salāḥ*.

⁹ *Sunan al-Tirmidhī*, book of *Salāḥ*, chapter 33a.

¹⁰ *Sunan al-Tirmidhī*, book of *Witr*, chapter 33a.

¹¹ *Qur'ān*, Sūrat al-A'la (87).

¹² *Qur'ān*, Sūrat al-Kāfirīn (109).

¹³ *Qur'ān*, Sūrat al-Ikhlāṣ (112).

¹⁴ *Sunan al-Darīmī*, chapter of *al-Qur'ān fī'l-Witr*.

When he has completed recitation of the additional *sura* in that third unit, he raises his hands to his ears, pronounces *takbir* and recites *qunūt* whilst standing and prior to performing the bow. This is the procedure during the entire year, and one does not recite *qunūt* in any prayer other than *witr* prayer.

Qunni means supplication, and it is to say the following:

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ
لَا تَكُنْ لَكَ دُونُكَ وَلَا تَكُنْ لَكَ شَرِكٌ ۝ اللَّهُمَّ تَعَمَّدَكَ وَأَكَلَ
لَحْمُكَ وَتَجَدَّدَ رَأْسُكَ وَتَجَدَّدَ رَحْمَتُكَ وَتَغَلَّى عَذَابُكَ
بِالْغَمَارِ مُلْجَى

"O Allah! Verily, we seek Your help, and we seek forgiveness from You, and we believe in You, and we rely on You, and we praise You well, and we are grateful to You, and we are not unthankful to You, and we abandon and cast off those who disobey You. O Allah! We worship You alone, and we pray and prostrate to You, and we hurry towards You and attend to Your service, and we hope for Your mercy, and we fear Your punishment, for surely Your punishment will strike the disbelievers."

It is better for the Imâm, the follower as well as the individual to recite *ghinnâh* silently.

For the one who cannot recite *guruḥ* well, he may say the following three times:

اللَّهُمَّ اغْفِرْ لِي

"O Allah! Forgive me."

Or he may say the following:

'Barbed Wire' at

² *Al-Farabi* (10th century) (in *Al-Farabi*), p. 10.

رَبَّنَا إِنَّا فِي الدُّنْيَا حُتَّةٌ فِي الْآخِرَةِ حُتْمَةٌ وَقَدْ عَذَابُ الْعَالَمِ

“O our Lord! Bestow upon us goodness in this world, and goodness in the Hereafter, and save us from the punishment of the Fire.”

If one forgets to recite *qunūt* during *waṣīr* prayer and he remembers it when bowing or after rising up from it, he should not recite it then. If, however, he recites it after raising his head up from bowing, he should not repeat the bow, but perform prostrations for error ■ the and due to the lapsing of *qunūt* from its original location. If the imām bows prior to the follower completing his recitation of *qunūt*, or prior to the follower even beginning it, and the follower fears the loss of the bow, he follows the Imām. If one finds the Imām in the bowing posture of the third unit of *waṣīr* prayer, he is deemed to have acquired the *qunūt*, and hence, he needs not recite it thereafter.

One offers *witr* prayer in congregation in the month of Ramaḍān only. It is more excellent to offer *witr* prayer with congregation in the month of Ramaḍān than to perform it alone for 'Umar [ra] would lead the people in the *witr* prayer. One does not offer it in congregation other than in the month of Ramaḍān, for the Companions [ra] did not do so.² In the event of wilful or forgetful omission of *witr* prayer, it is incumbent to make up for it by way of *qada'* (making up for a missed prayer). When performing and making up for a missed *witr* prayer in the presence of people, one does not raise his hands for *qunūt*, so that no person becomes aware of his shortcoming.³

For one who is inclined to praying at night, it is recommended to delay the *witr* prayer until the last portion of the night, based upon the saying of the Prophet ﷺ: "Whoever fears that he may not rise in the last part of the night should offer *witr* prayer in its first part," and he who is confident that he will rise in its last part should offer *witr* prayer in the last part of the night. Surely, prayer offered in the

Verdichting

² *Alphonse et al.* *Nagyrab* 'old Munkacsar ad-Quadrant' *Red Bull*

¹ Rueda al-Mubār 'alā Ṭ-Ṭar al-Muḥabbar fī ḥisāb al-Jūdīyā

last part of the night is witnessed upon (by angels of mercy), and that is more excellent."

Chapter 5, Section 13
Salat al-Tarawih

Tayātib Prayer

Tarawih prayer is an emphatic sunnah for both men and women because Prophet Muhammad saw said: "It is a month in which Allah has prescribed for you its fasting, and I have initiated for you its night prayer.¹ Whoever fasts in it and performs its night prayer with faith and self-accountability, he comes out of his sins like the day his mother gave birth to him."²

It is more excellent to offer *latâ'ib* prayer in congregation, because 'Umar [ra] established it with congregation. Congregational *latâ'ib* prayer is a communal sunnah; if all the people of the masjid abstain from it, they have committed ■ offence for they have left the sunnah.

The intention for *ṭaraṭwib* prayer is to intend to pray *ṭaraṭwib*, sunnah of the time or night prayer in Ramadān. The timing for *ṭaraṭwib* prayer begins after 'iḥdā' prayer, and it consists of twenty units with ten salutations, based upon the statement of Yazīd ibn Rūmān [ṣa]: "The people would establish night prayer in the era of 'Umar ibn al-Khaṭṭāb [ṣa] in Ramadān as twenty-three units."

¹ *Sabih al-Muḍīn*, book of *Ṣaḥīḥ al-Muḥafẓ*, chapter 21.

* *Tarantol* (also *tarantol*) is the plural of *tarantol*. Originally, *tarantol* was a noun used for 'strange', and this is called *tarantol* due to the sitting taken as seen by the people after every four years. Therefore, every four years were themselves known metaphorically = *tarantol* due to the *tarantol* falling at the end of them.

The night prayer in the month of Ramiqan refers to *terdsir* prayer

JEFFREY I. DE MAYER, *Book of Legends of Israel*, chapter 173.

STEWART, DOCK OF THE SOUTH SEAS.

It is better to pause and wait between every two *tasbeehs*, because the word *tasbeeh* is derived from *tahab* (rest). When waiting, one may remain silent, pronounce *tahli*, recite the Qur'an, invoke blessings upon the Prophet ﷺ , offer supererogatory prayers alone or recite the following praise:

سُبْحَانَ ذِي الْمَلِكِ وَالْمَلَكُوتِ • سُبْحَانَ ذِي الْعِزَّةِ وَالْعَظَمَةِ
وَالْجَبَّةِ وَالْقُدْرَةِ وَالْكَرَمِ يَا وَجْهَ الْغُيُوثِ • سُبْحَانَ الْمَلِكِ الَّذِي لَا يَتَأَمَّرُ
عَلَيْهِ شَيْءٌ مَدْرُوسٌ رَحْمَتُهُ زَرْقُ الْمَلَائِكَةِ وَالرُّوحِ • أَللَّهُمَّ أَجْمِزْنَا مِنَ الْعَارِ
يَا مُجِيزُ يَا مُجِيزُ يَا مُجِيزُ

"Glorious is the Lord of power and dominion, glorious is the Lord of honour, and prestige, and majesty, and capacity, and grandeur, and dominance. Glorious is the Sovereign, the Living One who does not step down. He is) Glorified, Holy, our Lord and the Lord of the not will He die. (He is) Glorified, Holy, our Lord and the Lord of the angels and of Jibril (Gabriel). O Allah! Save us from Hell-Fire, O Saviour! O Saviour! O Saviour!"

It is sunnah to complete the Qur'an once during *tarāwīḥ* prayers within that month, but if the people find it burdensome to bear, then only such amount is recited that would not be onerous to them. One does not, in any case, omit invocations of blessings upon the Prophet ﷺ in any *taṣabbuḥ*, even though the people may find it difficult.² He does not omit *thana'* nor *tahāsīs* of the bows and of the prostrations. Missed *tarāwīḥ* prayers are not made up by way of *qada'* (making up for missed prayers) on one's own and not in congregation, because *qada'* is from the characteristics of obligatory and incumbent prayers.

Whoever performs 'iškā' prayer on his own, it is permitted for him to offer *latāwīh* prayers with the Imām. If he misses one or two

¹ *Taḥīb* is to pronounce *la ilāha illa ʿAlāh* (There is no god but Allāh).

For this is an emphatic sunnah according to us, and ■ obligation according to some distinguished jurists (*mazhab*) including Imām al-Shāfi'i. *Al-Hafiz* and *Al-Mawḥid* have

tasbeehah, it is permitted for him to offer the *wir* prayer with the congregation and thereafter make up for the *tarawih* prayers missed. Alternatively, he can offer the *tarawih* prayers first and then offer the *wir* prayer on his own. Scholars differ in priority between these two methods. I say that it is better to offer *wir* prayer in congregation, because the congregation of the *wir* prayer follows that of the *tarawih* prayer, and congregation is superior to individual prayer.¹



Chapter 5, Section 14 *Sajdat al-Sahw*

Prostrations for Error

For the forgetful omission of an incumbent act, two prostrations for error are incumbent (*wajib*). If one forgets multiple times in the same prayer, only two prostrations for error suffice.

If one omits an obligation, his prayer is void; if he omits a sunnah, his prayer is not void; if he omits an incumbent act forgetfully, he is compelled to perform two prostrations for error, but if he omits an incumbent act deliberately, it is incumbent to repeat the whole prayer in order to make up for his loss. The legal ruling of the prostrations for error is the same in obligatory, incumbent, sunnah and supererogatory prayers.

It is permitted to perform the two prostrations for error either after one salutation (*salam*), after two salutations and also prior to salutation, but it is more excellent for one to prostrate after one salutation made to the right side.

It is permitted to perform salutation for the prostrations for error after the *tasbeehah* only, or after *tasbeehah* plus the blessings upon

Prophet Muhammad ﷺ and supplication, but it is more preferable to perform that salutation after the *tasbeehah* only. Its method is no prostration. In his prostration, one pronounces the *tasbeeh*. He also likewise a second time and then recites the *tasbeehah* a second time, invokes blessings upon the Prophet ﷺ, supplicates and then performs salutation.

The prostrations for error are incumbent upon the Imam and the individual, whereas they are not incumbent upon the follower if he suffers an obliging factor whilst following the Imam. However, if his Imam suffers a factor (that renders the prostrations for error incumbent), it is incumbent upon him to follow the Imam when incumbent, it is incumbent for error, irrespective of whether he was an Imam prostrates for error, or a latecomer (*masbuq*), it is not conditional for a follower at the time of the error. The latecomer should wait a moment after the salutation by the Imam for the possibility of prostrations for error being incumbent upon the Imam.

If the latecomer errs in his own performance of the remainder of the prayer, he performs prostrations for error. It is better for the Imam to refrain from prostrating for error during the prayers of Friday and the two *Eids* if a large congregation is present so as to avoid confusion among the worshippers.

Whoever forgets the first sitting (*qa'dah ula*) and then he remembers it when he is closer to the sitting position, he returns (to the sitting) and recites the *tasbeehah*, and there are no prostrations for error due upon him. If, however, he is closer to the standing posture, he does not return to the sitting posture but continues and prostrates for error at the end.

If he forgets the final sitting (*qa'dah akhirah*), e.g. in a four unit prayer, and he stands for a fifth unit, he returns to the sitting position as long as he has not prostrated, and he thereby annuls the fifth unit and prostrates for error. If he concludes the fifth unit with prostration, his obligatory prayer stands void and his prayer turns into a supererogatory prayer; it is incumbent upon him to

¹ M. H. Pizzala.

add a sixth unit to it. If, however, he sits after the fourth unit, and he then stands without performing salutation believing it to be the first sitting, he should return to the sitting position as long as he does not prostrate in the fifth unit; he should perform salutation and prostrate for error. If he concludes the fifth unit with prostration, he should add another unit – his obligatory prayer is complete ■ the two additional units are supererogatory.

Whoever is uncertain of his prayer,¹ and does not know whether he has performed three or four units, and that ■ the first time it has occurred to him, in such a situation, it ■ incumbent upon him to discontinue the prayer and start the prayer anew; it is incumbent upon him to terminate the prayer with salutation, talking or by doing something that is alien to prayer – it is best to terminate with salutation whilst sitting – a mere intention to terminate prayer does not suffice.²

If error occurs to him often, he does not in that case discontinue the prayer but base his prayer upon his predominant belief, if he has a predominant belief. If he does not have a predominant belief, he bases his prayer upon the minimum, and he prostrates for error after the salutation.



Chapter 5, Section 15

Sajdat al-Tilāwah

Prostration of Recitation

It is narrated by Abū Hurayrah [ra] that Allāh's Messenger Muhammad ﷺ said: "When the son of Adam recites a (command to perform the) prostration, and he (consequently) prostrates, Shayṭān

¹ *Sāḥḥ* (uncertainty) ■ when two matters are equal and there is no inclination towards either *Zann* (doubt) ■ when two matters are equal and an inclination towards the correct one is stronger *Ṣubḥ* (superstition) is when two matters are equal and an inclination towards the incorrect one is stronger *Al-Jahsharai al-Najirah* and *Makshirai al-Judari* ² *Al-Fatawa al-Shaykh* (al-Fatawa al-Hindiyah).

(Satan) leaves him and cries, saying: "Alas! The son of Adam was commanded to prostrate, and he prostrated, so for him is Paradise, (whereas) I was commanded to prostrate and I disobeyed, so for me is the Fire (of Hell)." ³

The prostration of recitation is incumbent (*wājib*) upon the reciter as well as the listener, whether one intended to listen or not. If he does not prostrate upon it becoming incumbent, he shall be sinful. Though this incumbency is sometimes to be fulfilled immediately, and sometimes it can be performed by delay.

If the obliging factor of the prostration of recitation occurs outside of the prayer, it may be delayed, and one will not be sinful for postponing the prostration even to the last days of his life, though its postponement is morally undesirable. If its obliging factor occurs inside the prayer, its obligation shall be due immediately, such that when one recites a verse of prostration whilst praying, it is incumbent upon him to perform it immediately in that position. Immediate means that there should be no gap of more than three verses between the recitation of the verse of prostration and the prostration of recitation itself.

Moreover, the verse of prostration can either be in between the *sūrah* or at its end. If it is in its midst, then it is better for the worshipper to prostrate for it immediately after its recitation and prior to the end of the *sūrah*, and thereafter to stand and complete the *sūrah* and perform the bow.

If, however, the verse of prostration is at the end of the *sūrah*, then it is better to perform the bow and intend to perform the prostration whilst bowing. If one does not intend that when bowing, then the standard prostrations of the prayer at the end of the unit are sufficient for it. If one does perform the prostration of recitation but he does not perform the bow and then returns to the standing posture, it is preferable for him to recite a few verses from the following *sūrah*, then bow and complete the prayer.

³ *Sahih Muslim*, book of *Imān*, chapter 35.

Whoever recites a verse of prostration within prayer, the prostration of recitation is incumbent upon him to perform within the prayer, but if he does not perform it within the prayer, he will not need to fulfil it outside of the prayer as the prostrations of the prayer shall be enough for it.

Method of prostrating for recitation

One performs a single prostration between two *takbirs*, the first, when placing his forehead upon the ground for prostration, and the second, when raising his forehead. He does not raise his hand during *takbir*, nor does he recite the *tashahhud*, and nor does he perform salutation. Both the mentioned *takbirs* are prescribed by the sunnah.

In the prostration, one may say the following three times:

سُبْحَانَ رَبِّيَ الْأَعْلَى

"Glory to my Lord, the Highest."

Or he may say whatever he wishes from something that has been transmitted, such as the following:

اللَّهُمَّ اكْتُبْ لِي بِهَا عَمَلَكَ أَجْرَكَ وَضَعْ عَنِّي بِهَا وِزْرًا وَاجْعَلْهَا لِي عِزًّا وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلُهَا مِنْ عَبْدِكَ دَاوُدَ

"O Allah! For this (prostration), record for me reward from Yourself, by this (prostration), remove from me the burden (of sins), make it a provision (of goodness) with You, and accept it from me as You accepted it from Your servant Dawūd (David [as])."

For one who recites the verse of prostration whilst sitting down, it is preferable for him to stand up straight and then lower down into prostration.

Repetition of the verse of prostration

Whoever repeats a verse of prostration within the same session, he performs only one prostration. If the session changes, he repeats the prostration. If the session of the listener changes, rather than that of the reciter, the obligation of the prostration recurs again upon the listener, and if the session of the reciter changes, rather than that of the listener, the obligation recurs again upon the reciter. A session is the listener, the same if someone remains affixed in his considered one and the same if for a long time, or if he eats a morsel or two, he drinks place, even if for a long time, or if he eats a morsel or two, he drinks a sip or two, he speaks a word or two, he takes a step or two or he moves around in the corner of a house – when the house is small, moves around in the corner of a house – even though the masjid may be or inside a congregational masjid – together with its large, as it comes under the ruling of 'one place' together with its size, because it is used for educating children and delivering sermons to the people, and the teacher is required to recite the verse of recitation repeatedly.

If, however, one eats more than two morsels, drinks more than two sips or takes more than two steps in a desert, a path or a large spacious house, his session has changed and it is incumbent upon him to perform another prostration of recitation, if he repeats the recitation of the same verse of prostration.

The sailing of a ship does not discontinue the session,¹ and likewise the flying of an aeroplane.²

Conditions for the prostration of recitation

The same conditions apply to the prostration of recitation as those of the prayer, except for *takbir takrīmah* and the intention of specifying the time. The conditions that oblige it are, likewise, those that oblige prayer, such as being Muslim, maturity, sanity, purity from menstruation and postnatal bleeding. Hence, it is not necessary upon the non-Muslim, the minor, the insane and nor

¹ *Al-Saṭar al-Ḥamgīr* (al-Fard wa al-Ḥamgīr) 147.

² *Al-Ḥamgīr* 147.

upon the menstruating woman or the one experiencing postnatal bleeding. There is no difference between any of these whether they are reciting or listening. With regards to anyone who hears from them, then the prostration is incumbent upon that individual who is legally obliged (*tah al-wajib*).

The Imam's recitation of a verse of prostration

When the Imam recites ■ verse of prostration, he prostrates for it and so does the follower with him, irrespective of whether the latter heard the Imam or not, and whether it was in an audible prayer or an inaudible prayer. Nevertheless, it is better for the Imam not to recite it in a quiet prayer.¹

When the Imam recites a verse of prostration whilst some of the people are in the courtyard, and the Imam says *takbir* for the prostration of recitation and those in the courtyard think that he said *takbir* to bow, and hence, they perform the bow, and thereafter, when the Imam stands upright from the prostration of recitation saying *takbir* and the people think that he has raised his head from bowing, and therefore, they say *takbir* and raise their heads, if they do not exceed beyond this point, their prayer is not invalid.²

When the one who delivers the sermon (*khatib*) recites a verse of prostration in the sermon of Friday or of the two 'Eids, it is incumbent upon him and upon whoever heard it to prostrate for it. Therefore, the Imam is to descend from atop the pulpit (*minbar*) and prostrates with the people prostrating with him. It is, however, detested for him to recite a verse of prostration whilst he is on the pulpit. With regards to reciting it whilst in prayer, it is not detested if he performs the prostration within the bowing or the regular prostration at the end of the unit, as against if he prostrates for it separately, for this is disliked as that may cause suspicion among the worshippers.

Note: It is detested to omit a verse of prostration and recite the

¹ *Al-Fatawa al-Hamawiyyah* (al-Fatawa al-Hamawiyyah),
² *Al-Fatawa al-Hamawiyyah* (al-Fatawa al-Hamawiyyah).

remainder of the *surah*, ■ in this lies ■ hindrance to the order of the Qur'an, as well as evasion from performing the prostration, which is not from the manners of true believers.¹

Verses calling for prostration

In the Qur'an, there are fourteen places that call for the prostration of recitation, and they are the following verses:

1. Qur'an, Surat al-A'raf (7), verse 206:

إِنَّ الَّذِينَ يَجِدُونَكَ فِي الْأَرْضِ وَمِنْ الْجِبَالِ
يَقُولُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ۝

² *Verily, those who are with Your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify Him and prostrate before Him.* [7:206]

2. Qur'an, Surat al-Ra'd (13), verse 35:

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا
وَظُلْمًا لِّمَن يَخْشَى ۝

³ *"And to Allah prostrates whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows, in the mornings and in the evenings."* [13:35]

3. Qur'an, Surat al-Nahl (16), verses 49-50:

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِن دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا
يَسْتَكْبِرُونَ ۝ يَخْشَوْنَ رَبَّهُم مِّنْ قُرُونٍ ذَاتِ زُرْعَةٍ وَيَقُولُونَ مَاذَا يَنزِلُ رَبُّنَا ۝

¹ *Bada' al-Muhallat*, vol. 7, Dar al-Ma'arif (Riba' al-Muhallat).

"And to Allah prostrates whatever is in the heavens and whatever is on the earth of creatures, and the angels, and they are not arrogant. They fear their Lord above them, and they do what they are commanded." [16:49]

4. *Qur'an*, Sūrat al-Isrā' (17), verses 107-109:

قُلْ مَا يَكُونُ لَكُمْ أَنْ تُؤْمِنُوا بِالَّذِينَ أُولُوا الْعِلْمَ مِنْ قَبْلِهِ: يَأْتِيَانِ
عَلَيْهِمْ يَخِرُّونَ لِلْأَقْبَانِ سَجْدًا ۖ وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كُنَّ وَعْدُ رَبِّنَا
لَعْنَةً ۖ لَا تَقُولُوا ۖ وَيَخِرُّونَ لِلْأَقْبَانِ يَنْكَبُونَ وَيُبَدِّلُونَ خُلُقًا ۝

"Say (to them): "Believe in it (the *Qur'an*) or do not believe (in it). Verily! Those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration. And they say: "Glory be to our Lord! Verily, the promise of our Lord is fulfilled." And they fall down on their faces weeping and it increases them in humility." [17:107-109]

5. *Qur'an*, Sūrat Maryam (19), verse 58:

إِذَا تَنَادَىٰ عَلَيْهِمْ هَٰذَا رَجُلٌ مِّنْكُمْ يَقُولُ سُبْحَانَ رَبِّنَا ۖ إِنَّا كُنَّا
عَالِمِينَ ۝

"When the verses of the utmost Kind (Allah) are recited to them, they fall down prostrating and weeping." [19:58]

6. *Qur'an*, Sūrat al-Hajj (22), verse 18:

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمَوَاتِ وَمَن فِي الْأَرْضِ
وَالنَّاسُ وَالْأَنْعَامُ وَالشَّجَرُ وَالْحِجَابُ وَالسَّجَرُ وَالْأَنْبَاءُ
وَكَبِيرٌ حَتَّىٰ عَلَيْهِ الْعَرْشُ وَمَن بَيْنَ يَدَيْهِ فَسَادٌ مِّنْ مَّكَرٍ
إِنَّ اللَّهَ بِفَعْلِهِ لَآتٍ ۝

"Do you not see that to Allah prostrates whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountain, and the trees, and the moving living creatures, and many of humankind? But there are many upon whom the punishment is justified. And whomever Allah disgraces, none can honour Him. Surely, Allah does what He wills." [22:18]

Note: The following verse is found at the end of Sūrat al-Hajj:

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ
لَعَلَّكُمْ تُفْلِحُونَ ۝

"O you who believe! Bow down, and prostrate yourselves, and worship your Lord, and do good, so that You may be successful." [22:77]

The Shāfi'i School and the Hanbali School both take into consideration this verse and count it for the prostration of recitation, whereas the Māliki School and the Hanafi School both say that this verse is not from those that necessitate the prostration of recitation.

7. *Qur'an*, Sūrat al-Furqān (25), verse 60:

وَلَمَّا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا
وَزَادَهُمْ نُفُورًا ۝

"And when it is said to them: "Prostrate to the utmost Kind (Allah)" They say: "And what is the utmost Kind? Shall we fall down in prostration to that which you (O Muhammad) command us?" And it increases in them only aversion." [25:60]

8. *Qur'an*, Sūrat al-Naml (27), verses 25-26:

إِن تَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْغَبَاقَ فِي السُّمُوتِ وَالْأَرْضِ وَتَعْلَمُونَ مَا خَلَقْتُمْ وَمَا يُخْلَقُونَ ۖ اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ٥

"Why should they not prostrate to Allāh. Who brings to light what is hidden in the heavens and the earth, and He knows what you conceal and what you reveal. Allāh! There is no god but He! Lord of the Supreme Throne!" [27:25-26]

9. Qur'an, Sūrat al-Sajdah (32), verse 15:

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا حُضِرُوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ٥

"Only those believe in Our signs who, when they are reminded of them, fall down in prostration, and glorify the praise of their Lord, and they are not arrogant." [32:15]

10. Qur'an, Sūrah Sād (38), verse 24:

وَقُلْ ذَاوُدُ إِنَّمَا أَنَا رَسُولُ رَبِّي وَإِنِّي أَخَذْتُ الْمِيثَاقَ ۖ وَهُمْ لَا يَسْتَكْبِرُونَ ٥

"And Dāwūd though that We had tried him and he sought forgiveness from his Lord, and he fell down bowing and turned (to Allāh) in remorse." [38:24]

11. Qur'an, Sūrat al-Fussilat (41), verses 37-38:

وَمِنْ عَائِيهِ إِلَهِ الْإِلَهِ وَالْعَزَّ وَالْقُدُّ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَتَسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ۖ فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ فَسَيُخَوِّذُهُم بِأُتُلٍ وَالْعَذَابُ لَهُمْ لَا يَسْتَوُونَ ٥

"And from among his signs are the night and the day, and the sun and the moon. Do not prostrate (you all) to the sun nor to the moon, but prostrate to Allāh Who created them, if you (really) worship only Him. But if they are too proud (to do so), then there are those who are with your Lord, who glorify Him by night and by day, and they are never tired." [41:37-38]

12. Qur'an, Sūrat al-Najm (53), verse 62:

فَاسْجُدُوا لِلَّهِ وَاجْبُرُوا ٥

"So prostrate to Allāh, and worship Him (alone)." [53:62]

13. Qur'an, Sūrat al-Insiquāq (84), verse 21:

وَأَنكِرُوا لِلْإِنسَانِ لَّا يُسْجُدُونَ ٥

"And when the Qur'an is recited to them, they do not prostrate." [84:21]

14. Qur'an, Sūrat al-'Alaq (96), verse 19:

وَأَسْجُدْ وَاقْتَرِبْ ٥

"(O Beloved!) Prostrate and draw near (to me more)." [96:19]



Chapter 5, Section 16
Sajdat al-Shukr

Prostration of Gratefulness

1. It is related by Abu Bakr [ra] from Prophet Muhammad ﷺ

that whenever a matter of joy came to him, or he was given glad tidings, he would fall into prostration, thanking Allāh.

2. The Prophet ﷺ stated: "I beseeched my Lord and I interceded for my Ummah, so He delivered one-third of them, thus I fell into prostration thankfully to my Lord. I then raised my head and beseeched my Lord for my Ummah, so He delivered one-third of them, thus I fell into prostration thankfully to my Lord. I then raised my head and beseeched my Lord for my Ummah, so He delivered the final one-third of them, thus I fell into prostration thankfully to my Lord."

3. It is reported by 'Abd al-Rahmān ibn 'Awf [ra]: "Allāh's Messenger ﷺ exited and I followed him, until he entered a palm grove. He then prostrated and prolonged the prostration such that I feared that Allāh had taken him. So I stepped forward to take a look, and he raised his head and said: "Who is it?" I replied: "Abd al-Rahmān." He then asked: "What is the matter?" I replied: "O Allāh's Messenger! You prostrated (so long) that I feared that Allāh had taken your life within it." He then said: "Jibrīl (Gabriel) came to me and gave me glad tidings, informing that Allāh is saying: 'Whoever invokes blessings upon you, I shall send mercy upon him, and whoever invokes peace upon you, I shall send peace upon him.' Therefore, I prostrated to Allāh out of gratefulness."⁷

When someone is blessed with a new favour, or when Allāh ﷻ blesses him with a child or wealth, or he finds something that was lost, or a calamity is averted from him, etc., it is recommended that he prostrates to Allāh ﷻ out of gratefulness. Its method is that one pronounces *takbir* whilst facing the *qiblah*. He then prostrates, glorifying and praising Allāh ﷻ within it. Thereafter, he raises his head whilst pronouncing the *takbir*.

⁷ *Sunan Abi Dawūd*, book of *ḥibāḥ*, chapter of *Ṣalāt al-Ṣalāḥ*.
⁸ *Sunan Abi Dawūd*, book of *ḥibāḥ*, chapter of *Ṣalāt al-Ṣalāḥ*.
⁹ *Musnad Ahmad ibn Hanbal*, volume 1, page 191.

The prostration of gratefulness is desirable (*muṣṭahabb*), according to the statement of the Ṣāhibayn, and upon that is the legal verdict (*yaḥkum*). It is, however, disliked to be performed after prayers, lest the common people suspect it to be a sunnah or an incumbent.



Chapter 5, Section 17
Ṣalāt al-Musafir

Traveller's Prayer

The four-unit prayers, those of *zuḥr*, 'aṣr and 'iṣā', are shortened to two units when on a journey.

Commandment of shortening prayer

Shortening of the prayer (*qasr al-ṣalāḥ*) is incumbent (*ṭaḥabb*), and it is detested for one to complete the four-unit prayers.¹ If one prays four units, and he sits after two units to the extent of the *tasbeeh*, his prayer is valid and whatever exceeds the two units becomes supererogatory (*nafḥ*). However, he is sinful for omitting the necessity of shortening, for annexing the supererogatory prayer to the obligatory, and for postponing the salutation from its original place, as it is incumbent upon the worshipper to perform salutation immediately after completing the final sitting; the final sitting in the traveller's prayer is after two units.

If he prays four units and does not sit in the second unit, his prayer is void, because this sitting is obligatory in the shortened prayer.

Evidence for the commandment of shortening prayer

Shortening of prayer was legally enjoined in the year 4 AH, and its

¹ To complete the four-unit prayers is to perform all four units, not shortening the prayer to ten units.

legality is established by the Qur'an, Sunnah and Consensus (*ijma'*), Allah ﷻ says:

وَأَنفَا صَرَفْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْضُوا مِن الصَّلَاةِ إِن جِئْتُمْ
أَن يُقْبَضَ إِلَيْكُمُ الَّذِينَ كَفَرُوا

"And when you travel in the land, there is no blame on you if you shorten the prayers if you fear that the disbelievers may attack you." [4:101]

This verse proves that the shortening of prayer is legally valid in times of fear, though it does not prove that during times of peace. Sound prophetic traditions (*ahādith saḥīḥah*), however, as well as juristic consensus verify that. They include the following:

1. It is reported by Ya'la ibn Umayyah [ra] that he asked 'Umar [ra]: "Why is it that we shorten (the prayer) in (times of) peace?" 'Umar [ra] replied: "I was surprised by what you are surprised, and so I asked Allāh's Messenger ﷺ regarding the same, and he said: "It is charity that Allāh has bestowed upon you, so accept this charity from Him." ²

2 Ibn Abbās [ra] said: "Allāh decreed the obligation of prayer through the tongue of your Prophet in residence, four units; in travel, two units; and in fear, one unit."

3. It is related by Sayyidah 'A'ishah [ra] who said: "Prayer was decreed in Makkah in units of two. Then, when Allah's Messenger ﷺ came to Madinah, with every two units (of prayer), two units were added, except for the *maghrib* (prayer), as that is the *akhir* of the day, and the *فجر* prayer due to its prolonged recitation. Whenever he would travel, he would perform the prior prayer (units)." (i.e. the units that were commanded in Makkah)

¹ Qur'an, Surah al-Nisā' (4), verse 101.

Fabrizio Mammari, book of Salati at Madonna.

Sabbath Morning, book of *Sabbath of Morning*.

Memorandum of Understanding, volume 6, page 24.

Abdullah ibn 'Umar [ra] was asked: "We find (the mention of) the prayer in fear and the prayer in residence in the Qur'ān, but we do not find (the mention of) the prayer in travel?" Ibn 'Umar [ra] replied: "Allah sent Muḥammad ~~to~~ to us. We know nothing; we do ■ we saw him doing."

Distance of travel for shortening

The shortest length of journey by which commandments change is the journey of three days of the shortest days of the year, by the medium pace and with intervals of rest. A medium pace is the travelling by camel or walking by foot. This approximates ninety-eight kilometres one-way only.²

It is not conditional for the journey to be completed in the stated time, if one completes it in less than that, shortening is valid, like when one travels by plane, etc.

The commandments that change by journey are: shortening of prayer; permissibility to skip fast; lengthening of the period to wipe over *khuḍf*s to three days; lapsing of the obligation to perform prayers of Friday, the two *Ezra*, and to sacrifice; and the prohibition of the freewoman to travel without an unmarriedable kin (*maḍḥaram*).

One applies shortening when he intends to travel a distance of legal shortening and he passes beyond the populated area of the city as well as the houses surrounding his place of residence from the side that he exits. Likewise, when he returns to his city from his journey, he does not complete the prayers until he enters the populated area. One does not become a traveller (*muṣāfir*) with mere intention until he physically departs, but one becomes a resident (*muqīm*) by a mere intention.³

* *Althausia*; back of Deer at Salsb.

This is equal to 34 nautical miles (which is equivalent to the minimum legal mile) or to terrestrial miles (which is common in most countries). For further details, see the comments in Chapter 2, Section 9 (*Terrestrial waters*; *Dry Substrate Allocation*).

Intention to travel

These requirements are conditional for the intention of travel:

1. One must intend to complete the entire distance from the beginning of his journey. If one wanders around aimlessly not knowing where he is headed, he cannot shorten his prayers, even if he may cross the whole world, because he has not intended to cover a complete distance.
2. Having made ■ independent decision. The intention of the dependent will not be reliable without the intention of the one depended on, like the intention of the wife with the intention of her husband, the soldier with his commander, and the servant with his master.
3. It is conditional for the intention of travel to be made by the adult. The intention of the minor is invalid.

Prayer of the traveller behind the resident, and vice versa

If a traveller follows behind one who ■ resident in congregation, in a prayer performed in its due time, his following is valid, and he completes all four units.

If the traveller leads a group of residents in prayer, he performs two units and the salutation, and the residents complete their prayers like the latecomer, except that they do not prostrate for error, nor do they recite anything for they had caught the beginning of that prayer with the Imam, and the obligation of recitation has been fulfilled.

It is recommended for the Imam to say after the two salutations: "Complete your prayer, for I am a traveller." The Imam says this to them prior to him beginning the prayer in order to remove the doubt from the very beginning. As a precaution, one should say it prior to as well as after the prayer.¹

¹ MLIH Pirazda.

Intention of residence

One continues to be under the ruling of travel until he intends to take up residence in a city or village for fifteen days or more; if he intends to reside for less than fifteen days, he shortens his prayer.

Whoever enters a city and he does not intend to reside there for fifteen days but says: "I will leave tomorrow," or "I will leave the day after tomorrow," and he continues like that for many years, he still performs two units shortened. When the traveller enters his own city, he completes the prayer as four units even though he does not intend to take up residence.¹

Shortening of the sunnahs

There is no shortening of the sunnahs, and some scholars have permitted the leaving of the sunnahs for the traveller. The authentic statement is for one to offer them if he has convenience, comfort and peace, but if he is travelling or fearful, he does not offer them except for the sunnahs of *ja'ir* and *maghrib*.²



Chapter 5, Section 18

Salat al-Marid

Prayer of the Sick

Allah ﷻ says:

لَا يُجْزِيكَ اللَّهُ قَلْبًا وَلَا جَوْشَنًا

"Allah does not burden anyone more than his capacity." [2:286]³

¹ *Al-Fatawa al-Muhammadiyah* (al-Fatawa al-Hindiyah).

² *Al-Fatawa al-Muhammadiyah* (al-Fatawa al-Hindiyah), *Munawwar* 'Izzat Sharif, *Nir al-Hab* 'Udwan, *Sunat al-Baqarah* (3), verse 286.

It has been related by 'Imrān ibn Ḥaṣīn [ra] who said: "I was suffering from piles and so I asked the Prophet ~~sa~~ regarding the prayer, and he said: "Pray standing, if you are unable to (perform the standing), then sitting; and if you are unable to (perform sitting), then (lying down) on your side."¹

If standing is impossible for the sick person, or standing would be difficult for him due to intense pain, or he apprehends aggravation of the illness or delay in its recovery, or feeling dizzy, he prays seated with bowing and prostration. He may sit in a manner that is easy and harmless for him. It is better that he sits in the manner of *tashabbuh*.

If he is unable to bow and prostrate, he prays seated with gesture, and he renders his indication for prostration lower than that of bowing. He does not raise anything towards his face for which to prostrate upon.

If one cannot sit by reclining on anything and nor by leaning against a wall, etc., he lies down on his back and places a pillow under his head so that his face is towards the *qiblah* and not towards the sky. One ought to maintain his knees upright if he can, so that the feet do not point towards the *qiblah*. He gestures the bowing and the prostrating.

If one lies on his right or left side (though the right side is superior to the left side) with his face towards the *qiblah*, and he gestures, it is permitted. If he cannot indicate with his head, he may postpone the prayer, he is not to indicate with his eyes, his eyebrows or with his heart. If he can stand but cannot bow or prostrate, he prays seated with indications; that is better than indicating whilst standing.

If a healthy person performs some of his prayer standing, and then he is afflicted with illness, he completes it seated, bowing and prostrating, or by way of gesturing if he is unable to bow and prostrate, or reclining if he is unable to sit.

¹ *Sahih al-Bukhari*, book of *Taqdir al-Salat*, chapter 19.

whoever is overcome with unconsciousness for a period of five prayers or less, he performs them by way of *qada'* (making up for missed prayers) when he recovers. If, however, he misses more than that number due to unconsciousness, he does not perform them by way of *qada'*.



Chapter 5, Section 19 *Qada' al-Fardah*

Making Up for Missed Prayers

It is incumbent to perform the obligatory prayers in their due times. Whoever delays them without valid reason from their due times is extremely sinful. However, whoever delays them with valid reason is not sinful. Occasionally, the legal reason may waive the obligation of prayer totally, and sometimes it may not waive that obligation, in such that from whom the prayer was waived due to a legal excuse, it is incumbent upon him to perform it by way of *qada'* (making up for missed prayers) when the excuse lapses.

Excuses by which prayer is waived

The obligation of prayer is completely waived from the menstruating woman and the woman experiencing postnatal bleeding; performance by way of *qada'* for whatever they miss during menstruation and postnatal bleeding is not incumbent upon them after their lapse. Likewise, prayer is waived from the insane and unconscious persons if the unconsciousness and insanity continue for more than five prayers.¹ If, however, that insanity or unconsciousness lasts for five prayers or less, and then one recovers, to make up by way of *qada'* what he has missed is incumbent upon him. If one's intellect is obscured by taking an unlawful intoxicant,

¹ The minimum number of prayers missed consecutively due to insanity or unconsciousness for them to be waived are six.

such as alcohol, etc., then to make up by way of *qadā'* whatever prayers he has missed during that intoxication is incumbent.

Making up for prayers

To make up the obligatory prayers that have been missed due to a reason that does not waive it, ■ without any reason at all, ■ immediately incumbent.

It is not permitted to delay the making up for prayers but with a valid excuse, such as eating, sleeping, striving to earn a lawful livelihood, seeking essential knowledge that is a personal obligation upon him. The sin of missed prayers is not erased by merely making up for them, but repentance (*tawbah*) is also required, just as the obligation of praying is not discharged by a mere repentance, but performing the prayer by way of *qadā'* is also required.

To occupy oneself immediately with supererogatory prayers does not contravene the making up for missed prayers. However, it is more excellent for one to occupy himself in making up for missed prayers and to leave out supererogatory prayers, with the exception of emphatic sunnahs, the mid-morning prayer, the *awwabin* prayer (six units after *maghrib*), the *salat al-tasbeeh* and the masjid greeting (*salawat al-masjid*) prayer.

Making up for the prayer of travelling

Whoever misses a prayer in travel, he makes up for it in residence ■ two units just as he had missed it during travel. Whoever misses a prayer in residence, he makes up for it in travel as four units, and that is because making up for prayer by way of *qadā'* is equivalent to performing it on time (*ada'*).

Maintaining sequence in making up for missed prayers

It ■ imperative to maintain the sequence of missed prayers, as well as the sequence of missed prayers and prayers due on time. Thus, it is not permitted to perform the prayer due prior to making up for

the missed prayer by way of *qadā'*. Similarly, there is no making up the missed *zahr* prayer prior to making up by way of *qadā'* for the missed *fajr* prayer, and likewise is the sequence by way of *qadā'* for the missed *fajr* prayers. Thus, it is not permitted to between the obligatory and *wa'ir* prayers. In due time the *fajr* prayer prior to discharging by way of *qadā'* the missed *wa'ir* prayer, just as it is not permitted to perform in due time the *wa'ir* prayer prior to the *ishā'* prayer. Observing the in due time the *wa'ir* prayer when the missed prayers do not amount to sequence is incumbent when the missed prayers do not amount to six, excluding the *wa'ir* prayer; if one has less than six missed prayers, and he wishes to make up for them, it is imperative for him to discharge them sequentially. He performs the *fajr* prayer prior to the *zahr* prayer, the *zahr* prayer prior to the *asr* prayer, and so on.

The evidence for the necessity of maintaining sequence is that when Prophet Muhammad ﷺ missed four prayers on the day of the Battle of the Trench, he performed them by way of *qadā'* sequentially, and of the Trench, he said: "Pray as you have seen me praying." The four prayers then he missed on the day of the Battle of the Trench are: the *zahr*, that he missed on the day of the Battle of the Trench; the *asr*, *maghrib* and *ishā'* prayers; he performed them by way of *qadā'* after the passing of the night. He commanded Bilāl [ra] who called the *adhān* and then called the *iqāmah* and the Prophet ﷺ performed the *zahr* prayer; he then called the *iqāmah* and the Prophet ﷺ performed the *asr* prayer, he then called the *iqāmah* and the Prophet ﷺ performed the *maghrib* prayer, he then called the *iqāmah* and the Prophet ﷺ performed the *ishā'* prayer.

Lapsing of maintaining the sequence

The necessity of observing the sequence in making up for the missed prayers lapses in three situations:

1. If the missed prayers amount to six, excluding the *wa'ir* prayer, for that is not reckoned as one that waives the sequence, even though its performance in sequence is essential.
2. Lack of time, such that one cannot contain both the prayer due and the missed prayer.

¹ *Al-Jawhar al-Nadwīyah 'ala Makhṣar al-Qadiri*.

3. Being forgetful of the missed prayer at the time of performing the prayer due.

When one does not know the number of prayers missed

Whoever has missed numerous prayers the number of which he does not know, it is incumbent upon him to continue to make up for them by way of *qada'* until he is inclined to believe he has fulfilled his responsibility.

Determining the time of the prayer missed is vital; if he wishes to ease the matter for himself, he may intend the first *gubr* prayer that was due upon him, the time of which he encountered but did not perform it, and likewise for the other prayers, or he may similarly intend the last *gubr* prayer that was due upon him. It is permitted if he does not state 'the first' or 'the last', but says: "I have made intention for the missed *gubr* prayer."

Note: Making up for missed prayers by way of *qada'* is not permitted in three timings: at sunrise, at high-noon and at sunset. Other than these, making up for them by way of *qada'* is permitted, even after *asr* and *ajir* prayers.



Chapter 5, Section 20
Salāt al-Jum'ah

Friday Prayer

The word *jum'ah* (Friday) is derived from *ijtimā'* (gathering), due to the gathering of people in it, or because much goodness is gathered into it. During the era of ignorance (*jahiliyyah*), it was known as *al-'arabah*.

¹ *Maṣnef* 1: *Faḍl al-Sharḥ* Nūr al-Faḍl.

Legal ruling of Friday prayer

Friday prayer is a personal obligation upon the legally responsible person who fulfils its conditions. It consists of two units and it is more emphasised upon¹ than *gubr* prayer, though it is not a substitute for *gubr* prayer; if one does not attain it, he is obliged to perform *gubr* prayer as four units. It is reported by 'Umar [ra] who said: "Travel prayer is of two units, the ('*Eid*) *al-Adha* prayer is of two units, the ('*Eid*) *al-Fitr* prayer is of two units, the Friday prayer is of two units, (to be performed) complete without shortening, according to the tongue of Muhammad ﷺ."²

The obligation of the Friday prayer has been proven by the Qur'an, the Sunnah, Consensus (*ijmā'*) and Analogy (*qiyās*); hence, its denial is a non-Muslim (*kāfir*)³.

In the Qur'an, Allāh ﷻ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا نُرِيدُ بِالصَّلَاةِ أَنْ يُذَكَّرَ الْبَشَرُ
وَذُرَى الْبَيْتِ

"O you who believe! When the call is proclaimed for the prayer on the day of Friday, hasten to the remembrance of Allāh and leave off business (and everything)."⁴ [62:9]⁵

From the Sunnah, it is narrated as follows:

1. It is reported by Jabir ibn 'Abdillāh [ra] that Allāh's Messenger ﷺ addressed them and stated: "O people! Repent to Allāh before you die, hasten in performing noble deeds before you become occupied (in other things) ... Know that

¹ This is because more emphasis has been placed upon it compared to *gubr* prayer; hence, its omission is deserving of greater reprimand than that of *gubr*, and its performance is deserving of greater reward than that of *gubr*, and because it has conditions that *gubr* prayer does not have [Radd al-Muḥar'ah 7: Durr al-Mubīn].

² *Masnef*, *Aḥmad ibn Ḥanbal*, volume 1, page 37.

³ *Sharḥ Fath al-Qadir* 'ala 'l-Hidāyah.

⁴ Qur 30, Sūrat al-Jum'ah (60), verse 9.

Allāh has rendered the Friday (prayer) obligatory upon you at this very location of mine, in this very day of mine, in this very month of mine, of this very year of mine, until the Day of Judgement. Whoever omits it, during my life or after me, debasing it or denying it whilst he has a just or tyrannical leader (to establish it), then may Allāh not put straight his affairs nor bless his actions. Beware! There is no prayer for him, no *ṣalāh* for him, no *ḥajj* for him, no fast for him, and no good deed (acceptable) from him until he repents. Thus, whoever repents, Allāh accepts his repentance."

2. It is related by Jābir [ra] that Allāh's Messenger ﷺ said: "Whoever believes in Allāh and the Last Day, the Friday prayer has been prescribed for him, except the sick, the traveller, the woman, the minor and the slave. Whoever is heedless (to it) due to amusements or trade, Allāh has no care for him. And Allāh is Rich beyond need, Rich in praise."

As regards the Consensus, the Muslim Ummah is in agreement on it being obligatory.³

Virtues of Friday prayer

1. It is reported by Abū Hurayrah [ra] that Allāh's Messenger ﷺ said: "Whoever bathes on a Friday, dons his best clothes, perfumes if he has any, and then he attends the Friday (prayer) and does not leap over the necks (i.e. heads) of people, he prays what Allāh has written for him, he remains quiet when the Imām proceeds (to deliver the sermon) until he completes his prayer, it shall be an atonement for (the mistakes committed by) him between this and his preceding Friday (prayer)." Abū Hurayrah [ra] further remarked: "(The atonement is) For another three days." He also remarked: "Verily, good deeds are (rewarded) ten times themselves."⁴

2. It is reported by Abū Hurayrah [ra] that the Prophet ﷺ stated: "On the Day of Friday, angels stand at the door of the masjid recording (the entry of) the first as the first. The reward of the one who arrives first is like the one who sacrifices a camel (in the way of Allāh), and then like the one who sacrifices a cow, then a ram, then a chicken, then an egg. When the Imām proceeds (to deliver the sermon), they (i.e. the angels) roll up their scrolls and listen to the remembrance of Allāh."⁵

3. It is narrated from Abū Umāmah [ra] that Allāh's Messenger ﷺ said: "On Fridays, angels sit at the doors of masjids, taking registers with them, recording the (names of) people (who attend). When the Imām proceeds (to deliver the sermon), the registers are folded." The narrator asked: "O Abū Umāmah! Is there no valid Friday prayer for the one who comes after the emergence of the Imām?" He replied: "Of course there is, but he is not of those whose names are recorded in the registers."⁶

4. It is narrated by 'Amr ibn Shu'ayb from his father, from his grandfather, who reported that the Prophet ﷺ said: "Angels are dispatched to the doors of masjids on Fridays, who record the attendance of the people. When the Imām proceeds (to deliver the sermon), the scrolls are rolled up, the pens are lifted, and the angels say to one another: "What has restrained so-and-so?" They then pray: "O Allāh! If he has gone astray, guide him; if he is ill, cure him; if he is poor, enrich him."⁷

Note: It is sunnah to take a bath for the Friday prayer, brush the teeth (with a toothstick), perfume oneself if he has some, and to wear one's best clothes.⁸

³ *Ṣaḥīḥ al-Bukhārī*, book of *Jumu'ah*, chapter 31.

⁴ In other words, whoever arrives after the Imām has risen upon the pulpit, his name is not recorded in the register of the righteous ones, but his Friday prayer is valid if he has fulfilled the integral elements of the Friday prayer.

⁵ *Muwadd' Ahmadi ibn Hanbal, al-Mu'jam al-Tamim li'l-Talāḥiq*, cited in *al-Tarḡīb wa'l-Tarhīb min al-Hādīth al-Sharīf*.

⁶ *Ṣaḥīḥ ibn Khayyāmah*, cited in *al-Tarḡīb wa'l-Tarhīb min al-Hādīth al-Sharīf*.

⁷ *Taḥṣīl Durr al-Qurr'ān*.

¹ *Sunan ibn Majāh*, book of *Jumu'ah*, chapter 78.

² *Sunan al-Bayhaqī*, cited in *Taḥṣīl Durr al-Qurr'ān*.

³ *Ṣaḥīḥ Saḥīḥ al-Bukhārī*, cited in *al-Tarḡīb wa'l-Tarhīb*.

⁴ *Sunan Abū Yūsof*, book of *Jumu'ah*, chapter of *al-Ghul* *Yawm al-Jumu'ah*.

Virtues of the day of Friday

1. It is narrated by Abū Hurayrah [ra] that on one particular Friday, the Prophet ﷺ said: "O Muslim! This is a day that Allāh has rendered for you an 'Eid', so bathe yourselves, and brush your teeth (with a toothstick)."

2. Abū Lubābah ibn 'Abd al-Mundhir [ra] narrates that the Prophet ﷺ said: "Verily, the day of Friday is the best of days and the greatest among them with Allāh. With Allāh, it is more prestigious than the Day of ('Eid) al-Adhā and the Day of ('Eid) al-Fitr. It has five prominent characteristics: On this day, Allāh created Adam; and on this day, He sent him to earth; and on this day, He gave death to him; and in this day, there is a moment in which the servant does not ask Allāh except that He grants it to him, so long as he does not ask for something unlawful; and on this day will the Hour (of the Final Day) be established; from the angels close to Allāh, the skies, the lands, the winds, the mountains and the oceans, there is nothing that is not fearful of the day of Friday."

3. It is narrated by Ibn Aws [ra] that Allāh's Messenger ﷺ said: "Verily, of the most excellent days for you is the day of Friday, in which Adam was created, in which the Trumpet will be blown, and in which the Lightning (of the Final Day) will strike. Hence, you should invoke blessings in abundance upon me on this day, for certainly, your blessings are presented to me." A man asked: "O Allāh's Messenger! How will our blessings be presented to you when you would have entered the earth?" So the Prophet ﷺ replied: "Verily, Allāh has forbidden the earth from consuming the bodies of the Prophets."

Note: Ibn al-Qayyim has stated that it is recommended to invoke blessings in abundance upon Prophet Muhammad ﷺ on the day

¹ *Al-Ma'jam al-Ahsan* is 'Taherik', cited in *Fiqh al-Sunnah*.

² *Sunan Ibn Majah*, book of *Imamah*, chapter 19.

³ *Sunan Ibn Majah*, book of *Imamah*, chapter 79.

and night of Friday, based upon the saying of the Prophet ﷺ: "Invoke blessings upon me in abundance on the day and in the night of Friday." Furthermore, Allāh's Messenger ﷺ is the chief of all humankind and the day of Friday is the chief of all days, and hence, the invoking of blessings upon him on this day is relatively more meritorious than in other days.

Another wisdom in this is such that all the favours that his community receives in this world as well in the Hereafter are all acquired by virtue and means of the Prophet ﷺ, and so Allāh ﷻ has gathered all the favours of the worlds and the Hereafter for his community, and the most prominent favour that they receive is on the day of Friday. On a Friday, they will be admitted into their abodes and palaces in Paradise, and it will be a day of further bounties for them when they enter Paradise, and a day of 'Eid (rejoicing) in the world, a day when Allāh ﷻ fulfils their desires and needs, and He does not refuse the seeker. The community recognises all this, and that this is gained by them by virtue of the Prophet ﷺ and through his means. Of gratefulness and praise to Allāh ﷻ, and of the minimum observance of the right of the Prophet ﷺ, it is significant to abundantly invoke blessings upon him on this day ■ as well as its night.¹

Warning for neglecting Friday prayer

1. It is narrated by Ibn 'Umar [ra] and Abū Hurayrah [ra] that they heard Allāh's Messenger ﷺ saying whilst on the pulpit: "The people should stop neglecting the Friday prayers, else Allāh will seal their hearts, and they will then be of those who are heedless."²

2. It is narrated by Abū Ja'ūd al-Dumari [ra] that the Prophet ﷺ said: "Whoever omits three Friday prayers out of negligence, Allāh places a seal over his heart."³

¹ *Fiqh al-Sunnah*, chapters of *Jama'ah*.

² *Sahih Muslim*, book of *Jama'ah*, chapter 12.

³ *Sunan al-Nasa'i*, book of *Jama'ah*, chapter 2.

3. It is narrated by 'Abdullāh [ra] that the Prophet ^{sa} said to a group who would stay away from Friday prayers: "I had the desire to command someone to lead the people in prayer, so I could go to burn the houses of those men who stayed away from Friday prayers."

4. It is narrated by Samurah ibn Jundub [ra] that the Prophet ^{sa} said: "Whoever omits the Friday prayer without reason, he should donate one *dirhām* (gold coin) to charity, and if he does not have that, then one-half of a *dirhām*."

Conditions for the obligation of Friday prayer

1. Masculinity. Thus, the Friday prayer is not an obligation upon women.
2. Independence. Thus, it is not an obligation upon slaves.
3. Maturity. Thus, it is not an obligation upon a child.
4. Health. Thus, it is not an obligation upon the sick. This ruling also applies to the one who attends to the ill person, if the latter is unable to remain without him.
5. Residence. Thus, it is not an obligation upon the traveller.
6. Soundness of mind. Thus, it is not an obligation upon the insane, nor upon those who fall within this category.

Note: Whoever attends the Friday prayer when it was not obligatory upon him, and he prays following behind the Imām, it is sufficient for him and the obligation of the *ṣalāt* prayer lapses from him.

Conditions for the validity of Friday prayer

These are six conditions for the validity of the Friday prayer:

¹ *Ṣaḥīḥ Muslim*, book of *Masājid*.
² *Sunan Abi Dawūd*, book of *Ṣalāt*, chapter 221.

City. According to Imām Abū Hanīfah, a city is a large town that has thoroughfares, markets, boroughs, an administrator who can exact justice to victims from offenders by virtue of his powers and knowledge, or with the knowledge of others, and to whom people turn when faced with incidents; this is the most sound definition of a city.¹

It is permitted to perform the Friday prayer at different locations within a single city, and it is also permitted in the city square which is the grounds adjacent to the city prepared for its interest.²

The villagers and nomads, those on whom the Friday prayer is not obligatory, should perform the *ṣalāt* prayer on Fridays, in congregation with one *adḥān* and one *iqāmah*. If travellers are present in a city on a Friday, they perform the *ṣalāt* prayer individually; likewise is the case with the city dwellers provided they miss the Friday prayer, the prisoners and the sick. Congregating for *ṣalāt* prayer is abhorred for them. It is permitted for the Caliph, or Governor of the Hīlāz, to lead the Friday prayer during the *ḥajj* season at Minā, whereas it is unanimously agreed that there is no Friday prayer in 'Arafāt.

Note: For every settlement that has a doubt whether it is a city or not, the people ought to offer four units with the intention of the *ṣalāt* prayer after the Friday prayer, as a matter of caution. It is better still to offer ten units after the Friday prayer, four as its sunnah, then four with the intention of 'the last *ṣalāt* prayer that I encountered but did not pray', followed by two units of sunnah prayer of the due time. In this manner, if his Friday prayer is valid, then he will have offered its sunnahs accordingly; otherwise he would have performed the *ṣalāt* prayer together with its sunnahs.

In these four units, one ought to recite an additional *ṣalāt*

¹ *Ḥadd al-Muḥḍar* al-*Ḍar al-Muḥḍar* (Hādḍat Ibn 'Aḥmad), chapter of *ḥamm al-
 'al-Faḍl al-*Ḍar al-Muḥḍar* (Hādḍat Ibn 'Aḥmad), chapter of *ḥamm al-
 'al-Faḍl al-*Ḍar al-Muḥḍar* (Hādḍat Ibn 'Aḥmad), chapter of *ḥamm al-***

with *Sūrat al-Fāṭihah*, provided he does not have a prayer outstanding; if this constitutes obligatory prayer, then the additional *ṣalāt* does no harm, but if it forms supererogatory prayer, then the recitation of the additional *ṣalāt* is incumbent anyhow. Furthermore, if there is a *ṣalāt* prayer outstanding against him, then he does not add the additional *ṣalāt* as these four units are obligatory in all circumstances.¹

It is sunnah to offer four units prior to the proceeding of the Imām to deliver his sermon, for the Prophet ﷺ would pray four units prior to it.²

2. Sulṭān (ruler). The Friday prayer is established with the authority of the Muslim Sulṭān, or by the authority of whomsoever the Sulṭān nominates, because it is established in a large gathering where disputes may arise regarding settling in the front row, the location for it to be held, the earlier or later time for its performance, in appointing the Friday prayer leader (*khawāṭib*). The time may lapse whilst the people are still arguing.³

The authority delegated by the Sulṭān is only conditional the first time. Once he has delegated it to any person to establish it, the latter may delegate it to another, and that third person to yet another, and so on.⁴ With the Imām present, it is not permissible for anyone to deliver the sermon on the Friday without his permission.⁵

If there is no delegation of authority from the Sulṭān because he has died, or in the course of a dispute, and the people agree on one particular person and they all pray behind him, it is permitted out of need. If a non-Muslim government overpowers the Muslims and rules over their land, it is permitted for the Muslims to hold Friday prayers as well as

Eid prayers, the judge (*qāḍī*) is appointed by the agreement of the Muslims, and it remains incumbent upon the Muslims to strive for a Muslim governor.⁶

3. Timing of *ṣalāt*. The Friday prayer is not permitted prior to the timing of the *ṣalāt* prayer and nor after it, according to the consensus of the Hanafī and Shāfi' Schools.⁷ It is reported by Anas ibn Malik [ra] that the Prophet ﷺ would perform the Friday prayer when the sun was declining (from the meridian).⁸

4. Sermon (*khawāṭib*). There are six conditions for the validity of the sermon:

- a. It is delivered prior to the prayer. If it is delivered after the prayer, the Friday prayer will not be valid.⁹
- b. It is delivered with the intention of a sermon.
- c. It is delivered within the timing. If it is delivered prior to the declining (of the sun from the meridian), the Friday prayer will be invalid.
- d. At least one person is present. He must be of those with whom the Friday prayer can be established.
- e. There is no isolated action or speech unrelated to the sermon between the sermon and the prayer.
- f. The *khawāṭib* makes the sermon audible so that, in the absence of any hindrance, the attendees can hear it. For its validity, it is not conditional for it to be delivered in Arabic, even if one has the capacity to do so, according to Imām Abu Ḥanīfah. For the one who is capable, it is conditional, according to the *Sāhibayn*.¹⁰

It is detested for the Imām to talk during the delivery of the sermon, unless it is a command to do good. When the Imām

¹ *Radd al-Muḥīr* vol. 2, *Ḍurr al-Muḥīr* (Ḥaṣḥat Ibn 'Abdīn), chapter of *ṣalāt*.

² Cited in *Ḥikmah al-Ḥikmah* vol. 1, *Madhāb al-Ḥikmah*.

³ *Al-Jawābir al-Nayyirah* vol. 1, *Madhāb al-Ḥikmah*, chapter of *ṣalāt*.

⁴ *Radd al-Muḥīr* vol. 2, *Ḍurr al-Muḥīr* (Ḥaṣḥat Ibn 'Abdīn), chapter of *ṣalāt*.

⁵ *Al-Jawābir al-Nayyirah* vol. 1, *Madhāb al-Ḥikmah*, chapter of *ṣalāt*.

⁶ *Ḥaṣḥat al-Jawābir al-Nayyirah*, chapter of *ṣalāt*.

⁷ *Kutub al-Fiqh* vol. 1, *Madhāb al-Ḥikmah*, discourses on *ṣalāt*.

⁸ *Ḥaṣḥat al-Jawābir al-Nayyirah*, book of *ṣalāt*.

⁹ *Al-Jawābir al-Nayyirah* vol. 1, *Madhāb al-Ḥikmah*, chapter of *ṣalāt*.

¹⁰ *Kutub al-Fiqh* vol. 1, *Madhāb al-Ḥikmah*, discourses on *ṣalāt*.

proceeds to deliver the sermon, there should be no prayer being offered and no talking, be that the ordinary speech of people, *ṭaṭīb*, replying to the one who sneezes, responding to a salutation, or invoking blessings¹ upon the Prophet ﷺ.

If one is offering supererogatory prayers when the *khayṭ* begins the sermon, he discontinues the prayer prior to the prostration, or after it, at the two units.²

When someone witnesses the sermon, he has a choice; if he wants, he may sit on his heels, sit cross-legged or however may be easy for him, as it is not a practical or actual part of the prayer. It is, however, recommended for him to sit as one would sit in prayer.³

5. General permission. The people are granted a general permission in such that none are hindered, of those for whom the Friday prayer is valid, from entering the place in which it is held, because it is from the signs of Islām and amongst the eminent features of the religion. Hence, its establishment for promotion and openness is necessary.⁴

6. Congregation. It is conditional for the congregation, with which the Friday prayer is valid, to be of three persons other than the Imām, even if they do not attend the sermon. If the Imām delivered the sermon in the presence of one person, who subsequently left before the prayer, and three other persons attended after that, and the Imām led them in prayer, it is valid without him repeating the sermon to them. It is, however, conditional for them to be men, even if they are slaves, unwell, travellers, illiterate people or deaf people, for they are all permitted to lead the prayer for Friday, contrary

¹ It is correct though to send blessings upon the Prophet ﷺ silently upon hearing his name. *Ḥaṭṭ al-Mukhtār Sharḥ Tanwīr al-Aḥqār*, chapter of *ḥamā'ah*.

² *Al-Furqan al-Maḥṣūn* (al-Furqan al-Faḥṣṣ), chapter of *ḥamā'ah*.

³ *Al-Furqan al-Maḥṣūn* (al-Furqan al-Faḥṣṣ), chapter of *ḥamā'ah*.

⁴ *Al-Furqan al-Maḥṣūn* (al-Furqan al-Faḥṣṣ), chapter of *ḥamā'ah*.

⁵ *Ḥaṭṭ al-Mukhtār Sharḥ Tanwīr al-Aḥqār* (Hishiyat Ibn 'Abidin), chapter of *ḥamā'ah*, *Manāqib*, *Ḥaṭṭ al-Mukhtār Sharḥ Tanwīr al-Aḥqār*, chapter of *ḥamā'ah*.

to women and children.¹

When the *mu'adhdhins* proclaim the first *adhān* on a Friday, the people discontinue trade and come towards the Friday prayer. When the Imām ascends the pulpit, he sits and the *mu'adhdhins* call the second *adhān* in front of the pulpit. Thereafter, the Imām delivers the sermon, and when he has completed his sermon, they all establish prayer. On a Friday, whoever finds the Imām praying, he prays along behind him whatever he catches, and he establishes his own Friday prayer upon that. If he finds the Imām in *ṭaṭīb*, or even in the prostrations for error, he bases his own Friday prayer upon that, according to the *Shaykhayn*.²

None ought to lead the prayer other than the *khayṭ*, for the sermon and the prayer are like one and the same, as they are a condition and the conditional; the conditional cannot be verified without its condition. It is, therefore, proper for the performer of both to be the same.³

Sunnahs of the Friday sermon

The sunnahs of the Friday sermon (*khayṭah*) are seven:

1. Purity. It is sunnah for the *khayṭ* to be pure from both the major and minor ritual impurities.⁴
2. Sitting upon the pulpit. It is sunnah for the *khayṭ* to sit upon the pulpit prior to beginning the sermon.⁵
3. *Adhān* to be called in front of him. It has been the practise of Muslims to call the *adhān* in front of the Imām, just as it has been the practise to call the *iqāmah* after the sermon.⁶

¹ *Ḥaṭṭ al-Fiqh* (al-Maḥabib al-Arba'ah), discourses on *ḥamā'ah*.

² *Ḥaṭṭ al-Fiqh* (al-Maḥabib al-Arba'ah), chapter of *ḥamā'ah*.

³ *Ḥaṭṭ al-Fiqh* (al-Maḥabib al-Arba'ah), chapter of *ḥamā'ah*.

⁴ *Ḥaṭṭ al-Fiqh* (al-Maḥabib al-Arba'ah), chapter of *ḥamā'ah*.

⁵ *Ḥaṭṭ al-Fiqh* (al-Maḥabib al-Arba'ah), chapter of *ḥamā'ah*.

⁶ *Ḥaṭṭ al-Fiqh* (al-Maḥabib al-Arba'ah), chapter of *ḥamā'ah*.

4. Standing. It is sunnah for the Imām to deliver the sermon whilst standing, for both sermons after the *adhān*;¹

5. The people to face the Imām. *Shams al-ʿImamah* al-Sarkhāsi stated: "Those directly in front of the Imām should face him, and those to the right and left sides of the Imām should turn to face him." Al-Sarkhāsi further said: "It is customary in our time for the people to face the *qiblah* and to refrain from facing the *khaṭīb* for the difficulties they encountered when straightening the rows after the *khaṭīb* had completed his sermon, due to the scale of the crowds." He then said: "This is more appropriate."²

6. The sermon. The *khaṭīb* delivers two sermons; one of them is sunnah, whereas the other is a condition for the validity of the Friday prayer.³

He commences the first of the two with *al-ʿawwāl* in his mind, and then makes audible the praise to Allāh ﷻ and the *ihād* according to what He deserves. Then he says the two *shahādah*, sends blessings and salutations upon the Prophet ﷺ, counsels the people to abstain from sins, insults fear of Allāh ﷻ in them, and cautions them regarding actions that cause the punishment and wrath from Allāh ﷻ. He reminds them of those deeds that lead to success in the world and the Hereafter, and he recites at least one verse of the Qurʾān.

He commences the second sermon with the praise of Allāh ﷻ and the *ihād*, sends blessings and salutations upon His Messenger ﷺ. In this sermon, he supplicates for the believing men and women, and seeks their forgiveness. It is preferred to supplicate in favour of the king and the governor for success, obedience and capacity for actions in which lies benefit and welfare for his subjects, etc., for Abū Mūsā al-Ashʿarī [ra] would supplicate in favour of 'Umar [ra] in his sermon and

none of the Companions of the Prophet ﷺ objected to him;⁴

It is appropriate for the words of the second sermon to be the following:

اَللّٰهُمَّ تَجَنَّبْ رَغْبَتِيْهِ وَتَسْتَعِزُّهُ وَتُؤْمِنُ بِهِ وَتَتَوَكَّلْ عَلَيْهِ وَتُؤْمِرْ
بِأَمْرِهِ مِنْ شُرُوْرٍ اَنْفَسًا وَتَنْتَقِطِ اَعْيَانُكَ ۝ مَنْ يُعْبِدِ اللّٰهَ فَلَا مَنَعَ لَّهٗ
لَا رُشْدَ يَضِلُّهُ فَلَا حَادِيَ لَهٗ

"All praise is for Allāh, we praise Him, and we seek help from Him, and we seek forgiveness from Him, and we believe in Him, and we place our trust in Him, and we seek refuge with Allāh from the evils of our selves and from the mischiefs of our actions.

Whomever Allāh guides, there is none who can cause him to go astray, and whomever He causes to go astray, there is none who can guide him."⁵

With regards to the mention of the Rightly-Guided Caliphs [ra] and the two noble uncles [ra] of the Prophet ﷺ, it is very much preferred as well as it being a continuous practice of the Muslims.⁶

7. Sitting between the two sermons. The *khaṭīb* sits between the two sermons to the extent of reciting three verses.⁷

It is reported from 'Abdullah ibn 'Umar [ra] that he said: "The Prophet ﷺ would deliver two sermons, and would sit between them two."⁸



¹ *Kutub al-Fiqh* vol. 7, *Madhhab al-Shāfiʿi*, discourses on *Jumʿah* ah.

² *Reḥiṣṣat Shāfiʿi*.

³ *Al-Fatāwā al-ʿAlamgiriyyah* (al-Fatāwā al-Hindiyah), chapter of *Jumʿah* ah.

⁴ *Al-Fatāwā al-ʿAlamgiriyyah* (al-Fatāwā al-Hindiyah), chapter of *Jumʿah* ah.

⁵ *Sahih al-Bukhārī*, chapter of *al-Qurʾān* begins at *Khaṭibatayn Yawm al-Jumʿah* ah.

⁶ *Manaqib* ʿUbayd Shāfiʿi, *Nisāʾ al-Fiqh*.

⁷ *Ḥaṣṣiyat al-Tahāwī* vol. 1, *Manaqib* ʿUbayd Shāfiʿi.

⁸ *Kutub al-Fiqh* vol. 7, *Madhhab al-Shāfiʿi*, discourses on *Jumʿah* ah.

The Two 'Eid Prayers

The original word for 'eid is *ʿūd*, as it is derived from *al-ʿūd*, meaning 'to return'. The *ʿūd* changed to *yā*,¹ by virtue of it being silent after a *kasrah*, like the words *miḡān* and *miḡāl*.² It is known as 'Eid because of the recurring gains of religious and worldly benevolences from Allāh *ṣ̄* in this day,³ or because this day repeatedly brings joy and pleasure, and therefore, the word 'Eid is applied to all days of happiness.⁴

Legitimacy of the 'Eid prayer

The two 'Eid prayers began in the year 1 AH,⁵ as narrated by Abū Dāwūd from Anas [ra] who said that Allāh's Messenger *ṣ̄* arrived in Mādīnah and they would have two days in which they would have sports, and so he asked: "What are these two days?" They replied: "During the era of ignorance (*jāhiliyyah*), we would hold sports in them." Prophet Muḥammad *ṣ̄* then said: "Verily, Allāh has exchanged them for you with two better than them; the day of *al-ʿAḍḥā* and the day of *al-Fitr*."⁶

Ruling of the 'Eid prayer

'Eid prayer is incumbent (*waḡib*) due to the persistent performance of Allāh's Messenger *ṣ̄* of it without missing it, followed by the Rightly-Guided Caliphs [ra] after him, and the distinguished jurists

¹ These words were originally *miḡān* and *miḡāl*, respectively.

² These recurring gains are the various kinds of benevolences of Allāh *ṣ̄* upon his servants throughout the year, which include the *fiṭr* (validity of eating, etc.) after being prohibited from consuming food, the *ṣadaqat al-fiṭr* (mandatory charity for the *fiṭr*, the completion of *ḥajj* with the circumambulation of visitation (*ṣawaf al-ẓiyārāh*), and the meat of sacrificed animals, etc. [Radd al-Muḥīr, *ʿala* Ḍurr al-Mukḥir, chapter of the Two 'Eids]

³ Ḥāshiyat al-Tahāwī *ʿala* Minṭaqat al-Ḥalāq.

⁴ Kitāb al-Fiṭr *ʿala* Ḍurr al-Mukḥir al-Aḥa'ib.

⁵ Saḥāḥ al-Ḍawūd, chapter of the Two 'Eid Prayers.

(*maḡḡibah*). It is incumbent upon whomsoever the Friday prayer is obliged, for the conditions for the Friday prayer are also the conditions for the 'Eid prayer, except for the sermon, which in 'Eid is sunnah after the prayer.¹

'Eid prayer is not due on those in Minā in the Day of Sacrifice (*Yawm al-Nahr*), because at the time of the 'Eid prayer, they are preoccupied in fulfilling the rites of *ḥajj*, and so therefore, the 'Eid prayer is not binding upon them.²

Timing of the 'Eid prayer

The timing of the 'Eid prayer begins when the sun has risen to the height of one spear,³ and it continues until the meridian of the sun. It is more excellent for the prayer of *al-ʿAḍḥā* to be performed in its initial timing in order to allow the people to slaughter their sacrificial animals, and for the prayer of *al-Fitr* to be delayed in order to allow the people to give out their alms (*ṣadaqah*), because this is what Allāh's Messenger *ṣ̄* would do. Jundub [ra] states: "The Prophet *ṣ̄* would lead us in the prayer of *al-Fitr* when the sun was at the height of two spears, and in the prayer of *al-ʿAḍḥā* when it was at the height of one spear."⁴

Note: The prayer of 'Eid *al-Fitr* may be postponed, subject to an excuse, to the following day only, whereas the prayer of 'Eid *al-ʿAḍḥā* may be postponed, again subject to an excuse, to up to three days.⁵

Sunnahs of the two 'Eids

1. It is sunnah for the Imām to deliver two sermons after the 'Eid prayer in which he teaches the people the rulings of the

¹ *ʿAḥḍ al-Iḥṣān* *ʿala* Ḍurr al-Mukḥir al-Aḥa'ib.

² *Kitāb al-Maḥḥaj*, chapter of Sacrifice.

³ One spear (ṣunḥ) approximates 1 meter. [Fayḥ al-Sarḥ] This is 12 spears (ḥabḥ) [Radd al-Muḥīr *ʿala* Ḍurr al-Mukḥir]. This timing itself occurs between 30 and 40 minutes after sunrise. [ʿAḥḍ al-Iḥṣān *ʿala* Ḍurr al-Mukḥir al-Aḥa'ib]. Furthermore, this refers to the time when supererogatory prayers become permissible. [Radd al-Muḥīr *ʿala* Ḍurr al-Mukḥir]

⁴ *Talkh al-Faḥḥr* ji Tahḥīr al-Madḥib al-Rajīʿi al-Kābir, cited in *Minḥaj al-Maḥim*.

⁵ *Minḥaj al-Faḥḥr* Sharḥ Nūr al-Iḥḥāb.

sabat al-fitr for the 'Eid al-Fitr, and the rulings of sacrifice and the *takbir* of *tasbeeh* for the 'Eid al-Adha. It is recommended for him to teach those to them in the sermon of the Friday prayer immediately preceding the respective 'Eid.¹

2. It is sunnah to proceed towards the open ground for 'Eid prayer,² and it is disliked to perform it in a masjid without excuse.³

3. Bathing for the two 'Eids is sunnah, and it is like the bathing for the Friday prayer, and not for the day of Friday or of 'Eid.⁴

Recommended acts for the two 'Eids

1. It is preferred on 'Eid al-Fitr, prior to setting forth towards the place of prayer, to eat three, five, or seven dates, or more, so long as they are an odd number. In the absence of dates, it could be anything sweet.⁵ If that is not available, then one may eat of whatever is available,⁶ because the Prophet ﷺ would not leave on the day of al-Fitr until he had eaten some dates, and he would eat them in odd number.⁷ With regards to 'Eid al-Adha, one does not eat until he has performed the 'Eid prayer, and it is preferable for his first meal to be of the meat of sacrifice, which is a feast from Allah ﷻ.⁸

2. Brushing the teeth (with a toothstick).⁹

3. Perfuming oneself.¹⁰

¹ *Al-Mabw' al-Fayyadh fi'l-Madkhul al-Fitr al-*

² *Al-Fatwa al-Mawqiyah (al-Fatwa al-Fayyadh).*

³ *Kutub al-Fayyadh al-Madkhul al-Fitr al-*

⁴ *Kutub al-Fayyadh al-Madkhul al-Fitr al-*

⁵ *Al-Fatwa al-Mawqiyah (al-Fatwa al-Fayyadh).*

⁶ *Al-Fatwa al-Mawqiyah (al-Fatwa al-Fayyadh).*

⁷ *Al-Fatwa al-Mawqiyah (al-Fatwa al-Fayyadh).*

⁸ *Al-Fatwa al-Mawqiyah (al-Fatwa al-Fayyadh).*

⁹ *Al-Fatwa al-Mawqiyah (al-Fatwa al-Fayyadh).*

¹⁰ *Al-Fatwa al-Mawqiyah (al-Fatwa al-Fayyadh).*

4. Clothing. To put on one's most excellent clothing, be it new or washed.¹

5. *Sadaqat al-fitr*. If incumbent upon him, one pays the *sadaqat al-fitr* prior to the setting forth of the people towards the place of prayer.²

6. Supererogatory *sadaqah*. To make abundance of charity, within one's ability.³

7. Expression of joy and cheerfulness. To express joy at the obedience of Allah ﷻ and gratitude for His gifts, and to express cheerfulness visibly on one's face when meeting other believers.⁴

8. Felicitations. When the noble Companions [ra] of Allah's Messenger ﷺ would meet one another on the day of 'Eid, they would say to each other: "May Allah ﷻ accept from us and from you." In countries such as Syria, Egypt and Pakistan, words of greetings are said, such as 'Eid mubarak (a blessed 'Eid to you), *ku'llu 'am wa antum bi-khayr* (may you be sound all year round), *alamanna la-ka 'idan sa'adan* (I wish you a happy 'Eid), or *al-mabrak bi'idika* (congratulations on your 'Eid), etc. Likewise, shaking the hands is good, for it is sunnah after every prayer and at every encounter.⁵

9. Rising early. That is to hasten to the place of prayer in order to acquire honour of being early and sitting in the first row.⁶

10. Morning prayer. Although the *fiqr* prayer is intrinsically obligatory, it is further recommended for one to perform it on the day of 'Eid in congregation in the masjid of his locality.⁷

¹ *Al-Fatwa al-Mawqiyah (al-Fatwa al-Fayyadh).*

² *Al-Fatwa al-Mawqiyah (al-Fatwa al-Fayyadh).*

³ *Al-Fatwa al-Mawqiyah (al-Fatwa al-Fayyadh).*

⁴ *Al-Fatwa al-Mawqiyah (al-Fatwa al-Fayyadh).*

⁵ *Al-Fatwa al-Mawqiyah (al-Fatwa al-Fayyadh).*

⁶ *Al-Fatwa al-Mawqiyah (al-Fatwa al-Fayyadh).*

⁷ *Al-Fatwa al-Mawqiyah (al-Fatwa al-Fayyadh).*

11. Proclamation of *takbir* on route. One does not proclaim the *takbir* audibly on route, according to Imām Abū Hanīfah, whilst it is recommended to be done so silently; this case applies to *Eid al-Fitr*. According to the *Sāhibayn*, one proclaims the *takbir* audibly, and discontinues it when he reaches the place of prayer; in another narration until he begins the prayer.¹ With regards to *Eid al-Adhā*, one proclaims the *takbir* audibly until he reaches the place of prayer, according to opinions of them all.²
12. Going and returning. One sets forth to the place of prayer on foot, and he returns using a different path.³
13. Smartening appearance. One smartens his look by trimming the nails of fingers and toes, the hair and removing dirt.⁴

Method of performing the 'Eid prayer

The 'Eid prayer is like all other prayers, except for the incumbent *takbir*, in which the 'Eid prayer is unique.

The 'Eid prayer consists of two units. The Imām and the believers form the consecratory *takbir* (*iqdāmah*), and then he, ■ well as the believers, recite the supplication of *ihād*.⁵ After that, the Imām proclaims the extra *takbir* and the followers imitate him; and they are three *takbir*, not including the the *iqdāmah* nor that of bowing. He remains silent after each *takbir* to the extent in time of three *takbir*, during the silence, it is not sunnah to make any form of remembrance (*dhikr*), but there ■ no harm for one to say:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللهُ أَكْبَرُ

"Glory be to Allah, and all praise is for Allah, and there is no god but Allah, and Allah is the Greatest."

¹ *Al-Jawharat al-Nayyirah* 'ala *Mabharat al-Sayidat*.

² *Nur al-Iddah*.

³ *Al-Ash'han al-Fayyūyah* fī *Mabharat al-Sayidat*.

It is sunnah for the worshipper (be he the Imām or a follower) to raise both his hands up to the ears during each *takbir*. Thereafter, if one is the Imām, he recites the *la'awmah* and the *la'myah* audibly, and then recites Sūrat al-Fāṭihah audibly, followed by a *salām*, it is preferable for it to be Sūrat al-A'la (87). After that, he bows and the followers imitate him, and so on, until after the two prostrations they stand upright for the second unit.

In the second unit, the Imām commences with the *la'myah* recited inaudibly, followed by Sūrat al-Fāṭihah recited audibly, plus a *ṣirah*, it is preferable for it to be Sūrat al-Ghāshiyah (88). After completing the recitation of the *ṣirah*, the Imām and the people proclaim the additional *takbir*, and they are three *takbir*, not including the additional bowing, and they raise their hands during each *takbir*. After the third *takbir*, the Imām proclaims a fourth *takbir* which is for bowing, and he does not raise his hands. They do likewise until the prayer is completed with the salutation.

When the Imām has performed the salutations, he stands and delivers the sermon (*khuṭbah*) to the people, with a brief sitting in-between. He preaches to the people and makes *dhikr*.

If it is the prayer of *Eid al-Fitr*, he urges them to pay *ṣadaqat al-fitr* and explains its rulings to them, and if it is the prayer of *Eid al-Adhā*, he urges them to practise the sunnah of sacrifice and explains its rulings to them. When he finishes, the people return to their homes as no sunnah prayer is to be offered in the place of prayer before the 'Eid prayer nor after it.

There is no *adhan* and no *iqdāmah* for the two 'Eid prayers.

Takbir after the five prayers

To proclaim the *takbir*¹ once, or three times as it is also narrated, audibly is incumbent (*wājib*) after every obligatory prayer that in

¹ It is known as *takbir al-raḥq* because most of the days of proclamation are the day of *ṣalāṭ*. The term *ṣalāṭ* also applies to the raising of the voice with *takbir* during these particular days. [*Ḥaṣṣat al-Tahaww* 'ala *Mabharat al-Sayidat*].

performed in a recommended congregation, upon the Imām who is resident in a city, and upon those who are following him in prayer, even if they are travellers, according to Imām Abū Ḥanīfah, whereas the *Ṣaḥīḥayn* say that the *takbīr* is incumbent after every obligatory prayer upon everyone who performs it, be they individual, travellers or villagers, extending until the fifth *asr* prayer from the day of 'Arafah – this is what is practised and upon this is the legal verdict (*ḥaḍṭ*). There is no harm in proclaiming the *takbīr* after the two *ʿEid* prayers, and that is to say:

لَا إِلَهَ إِلَّا اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ أَكْبَرُ وَلَا إِلَهَ إِلَّا اللَّهُ أَكْبَرُ وَلَا إِلَهَ إِلَّا اللَّهُ أَكْبَرُ

"*Allāh is the Greatest! Allāh is the Greatest. There is no god but Allāh. And Allāh is the Greatest. Allāh is the Greatest and for Allāh is all praise.*"

The timing of the *takbīr* commences immediately after the *asr* prayer on the day of 'Arafah (9th Dhū'l-Ḥijjah) and it ends after the *asr* prayer of the last day of *tashrīq*.¹

The *takbīr* is connected to the salutation (*salām*) of the prayer in such that if someone talks or deliberately does something after the salutation, the requirement of *takbīr* lapses from him and he will be sinful. If the Imām omits the *takbīr*, the follower nevertheless still proclaims it.²



¹ The origin of this is that when the archangel (Jibrīl) arrived with the deliverance, he heard business from Prophet Ibrahim [a] (in sacrificing his son, Prophet Isma'il [a]) and so he said: "Allāhu Akbar, Allāhu Akbar." When Prophet Ibrahim [a] saw him, he said: "I 'a ḥibṣu alla' ḥibṣu wa Yaḥyā Akbar." Then when Prophet Isma'il [a] became aware of the deliverance, he said: "Allāhu Akbar wa li' Ḥabīb ḥabīb." This is what the expert legal scholars (*fugḥah*) have mentioned. (*Ḥaḍṭ al-Muḥṭar* and *Ḥaḍṭ al-Muḥṭar*, chapter of the Two *ʿEid*)

² Literally, it refers to the making into pieces of meat and placing them in the sun to dry. (*Ḥaḍṭ al-Muḥṭar*) It became the habit of the people to dry the pieces of meat in the sun during the 10th, 11th and 12th days of Dhū'l-Ḥijjah, and hence, these days became known as *ayyam al-tashrīq* (*Ḥaḍṭ al-Muḥṭar* and *Ḥaḍṭ al-Muḥṭar*, chapter of the Two *ʿEid*)

The Sacrifice

Al-Uḥḍiyah is literally the name given to what is slaughtered during the days of slaughter (*ayyam al-ḥaḍḥā*), and in Islamic legal terminology, it is 'the slaughter of a specific animal, at a specific time, which is the day of *Aḍḥā*, with the intention of gaining closeness (to Allāh *ṣ*)'.

Virtues of sacrifice

Allāh's Messenger Muḥammad *ṣ* said: "There is nothing that the son of Ādam does on the Day of Sacrifice (*nahr*) that is more beloved to Allāh than to effuse blood (i.e. sacrifice an animal); the sacrificed animal will come on the Day of judgement with its horns, its hooves and its hair. Surely, the blood is accepted in a place close to Allāh *ṣ* prior to it falling on the ground. Therefore, you should sacrifice joyfully."¹

The Companions [ra] of Allāh's Messenger *ṣ* asked: "O Allāh's Messenger! What is this sacrifice?" He replied: "It is the sunnah of your father Ibrahim [a].² They asked: "What is there in it for us, O Allāh's Messenger?" He replied: "There is a reward for every hair." They then asked: "For the wool?" He replied: "There is a reward for every strand of wool."³

Legal ruling of sacrifice

Making the sacrifice is incumbent (*waḍīb*) with the following conditions:

¹ This is the text of Dhū'l-Ḥijjah.

² See the *Majma'*, book of *Aḍḥā*, chapter 3.

³ See the *Majma'*, book of *Aḍḥā*, chapter 3.

1. During Mawthun fast it is an act of worship, and a new Mawthun is fast taken among the people of worship.
 2. Therefore for the slave there must be something.
 3. Therefore for if it was obliged upon the traveller, he would be more gratified with it and detached from his journey. If, however, he performs it voluntarily, it shall suffice him. Sacrifice is incumbent upon city dwellers, villagers and those who live in deserts.
 4. Claspacity. This is one on whom the incumbency to pay *saddiqat al-fitr* is attached, i.e. one who possesses, above his basic needs, two hundred *dinars* (silver coins), or twenty *dirhams* (gold coins), or something that equals that amount in value.
 5. Day of Sacrifice. The days of sacrifice are three; the Day of Sacrifice (*yawm al-nahr*) itself and the two days following it. This last day is the most excellent of them. It is preferable to slaughter the sacrificial animal during the day and not in the night.
- Note: Men and women are equal in all of the conditions that we have mentioned. Sacrifice is also incumbent upon women if these conditions are found within them.

Wisdom of sacrifice

1. To gain proximity with Allah ﷻ by virtue of sacrifice, for He says as follows:

فَصَلِّ لِرَبِّكَ وَأُخِرْ ۝

"Therefore, pray to your Lord and do the sacrifice." [108:2]

¹ At-Tahzib al-Husayniyah (al-Furqan al-Furqaniyyah).

² At-Tahzib al-Husayniyah (al-Furqan al-Furqaniyyah).

³ Qur'an, Surah al-Mawthun (108), verse 2.

فِي صَلَاتِكَ رَبِّي وَفِي صَلَاتِكَ رَبِّي وَفِي صَلَاتِكَ رَبِّي

"Say (O beloved Prophet: "Surely, my prayer, and my sacrifice and my life, and my death, are fully for Allah, Lord of all the Worlds." [6:162])

The word *must* here refers to the slaughter made for the purpose of gaining closeness to Allah ﷻ.

2. To revive the sunnah of Prophet Ibrahim [as] when Allah ﷻ commanded him, by way of revelation, to sacrifice his son Prophet Isma'il [as], and then exchanged him with a ram, which Prophet Ibrahim [as] slaughtered in place of Prophet Isma'il [as]. Allah ﷻ says:

وَقَدْ يَذْكُرُكَ بِذَنْبِكَ عَظِيمٍ ۝

"And we compensated Him with a great sacrifice." [37:107]

3. To extend an abundance of wealth to the family on the Day of *Eid*, and to disseminate mercy amongst the poor and the destitute.
4. A way of gratitude to Allah ﷻ for the animals He has provided to us for our benefit. He says:

تَكْلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ وَالْعَمْسَ ۚ ذَٰلِكُمْ سَحَرْتُهَا لَكُمْ الْعَظِيمُ

تَفَكَّرُوا ۝

"So eat from them, and feed the content and the needy. Thus we have made them subject to you, that you may be grateful." [22:30]

¹ Qur'an, Surah al-An'am (6), verse 162.

² Qur'an, Surah al-Saffat (37), verse 107.

³ Qur'an, Surah al-Hajj (22), verse 36.

Timing of sacrifice

The time of sacrifice begins with the rising of dawn on the Day of Sacrifice (10th Dhul-Hijjah). However, it is not permitted for city dwellers to slaughter until the Imam has performed the *Eid* prayer, for the Prophet ﷺ said: "Whoever slaughters before the (*Eid*) prayer, he slaughters for himself. As for someone who slaughters after the prayer, he has perfected his service of sacrifice and he has followed the practice of Muslims." The Prophet ﷺ also stated: "Whoever slaughters prior to the (*Eid*) prayer, should repeat it."

As for the inhabitants of rural areas, they may perform slaughter after the rising of *safr*, and it is permissible for three days, the Day of Sacrifice and two days after it.²

It is a condition for the sacrifice to be a slaughter, in such that if one was to give in charity the animal itself or its price during the Days of Sacrifice, it would not be permitted, for sacrifice is the effusion of blood.³

Animal of sacrifice

Its genus: It must be one of three genres; sheep, camel or cow. Its type is included in the genus as well as the male, female, castrated and virile are included in the genus because the word 'genus' refers to it; the goat is a kind of sheep and the buffalo is a kind of cow. For sacrifice, nothing of the wild is permitted.

Its age: Of what we have mentioned regarding camels, cows and sheep, a *thani* or older is permitted, except in the case of sheep where a *jadh* (six-month old lamb) would be permitted if it appears to be large and fat. Regarding the meanings to these terms, the expert legal scholars (*fuqahā*) have stated the following:

- i. A *jadh* 'from sheep (and goats) is a six-month old young, and the *thani* is one-year old;

² *Sahih al-Bukhari*, book of *Al-Hajj*.

³ *Mukhtasar al-Qudiri*.

⁴ *Al-Jawhar al-Nayirah* 'ala *Mukhtasar al-Qudiri*.

- ii. A *jadh* 'from cows (and buffaloes) is a one-year old young, and the *thani* is two-years old; and
- iii. A *jadh* 'from camels is a four-year old young, and the *thani* is five-years old.

Its amount: A goat or a sheep is not permitted except on behalf of one person, even though it may be large and fat. With regards to a camel and a cow, each is adequate enough to be split into seven portions on behalf of seven people, if all of them seek the pleasure of Allāh ﷻ.²

Its description: It must be free from visible defects; one must not sacrifice the blind, the one-eyed and the lame which cannot walk to the place of sacrifice, nor the emaciated. The animal with a severed ear and severed tail is not permitted, nor one whose major part of the ear or tail has perished, but if the major part of its ear or tail remains, it is permitted.³ It is preferable for the sacrificial animal to be the fattest, the best looking and the largest.⁴

Its slaughter: It is more excellent for one to slaughter his own sacrificial animal himself if he is able to perform the slaughter well, because it is a form of worship and hence, it is better for one to undertake it himself. ■ has been reported in a sound narration from the Prophet ﷺ that he drove one hundred camels and of them he slaughtered just over sixty himself, and then he handed them to 'Ali [ra] who slaughtered the remainder. However, if one cannot perform the slaughter well, he may seek the aid of others, but he should witness it, based upon the saying of the Prophet ﷺ to Sayyidah Fātimah [ra]: "O Fātimah, daughter of Muḥammad! Stand and witness your slaughter, for the first drop of blood that falls from it will bring you forgiveness for every sin that you have committed, and say: "Surely, my prayer, and my sacrifice, and my life, and my death, are (all) for Allāh, Lord of all the Worlds. He has no partner." Its flesh and its blood will be brought (on the Day of

² *Al-Bihar al-Awraq* (vol. 7) 'ala *Ḥikmah al-Hindiyah*.

³ *Al-Jawhar al-Nayirah* 'ala *Mukhtasar al-Qudiri*.

⁴ *Mukhtasar al-Qudiri*.

⁵ *Al-Bihar al-Awraq* (vol. 7) 'ala *Ḥikmah al-Hindiyah*.

Judgement) and it will be placed on your scales and multiplied seventy times." Abū Sa'īd al-Khudrī [ra] asked: "O Prophet of Allāh! Is this specific for the family of Muḥammad, or is it for them as well as for Muslims generally?" The Prophet ﷺ replied: "It is specific for the family of Muḥammad as well as for Muslims generally."¹

Its meat: It is recommended for its meat to be divided into three; the members of the household will consume one-third, they will give one-third away in charity, and they will gift one-third to their friends, based upon the saying of the Prophet ﷺ: "Eat, store and give in charity."² It is permitted for one to give all of it in charity as well ■ to retain it all for himself. If he has dependents and he is not well-off regarding financial circumstances, then in that case it shall be better for him to keep it for his family and extend generosity towards them.³

One donates its hide towards charity, or manufactures an instrument with it that can be used in the home, but he does not give the hide as remuneration to its slaughterer.⁴



Chapter 5, Section 23

Salat al-Kusuf wa'l-Khawf

Solar and Lunar Eclipse Prayers

Allāh's Messenger Muḥammad ﷺ said: "Surely, the sun and the moon are two signs from amongst the signs of Allāh; they do not eclipse due to the death of anyone nor due to anyone's life. So, if

you experience them, supplicate to Allāh, exalt Him, offer prayers and give in charity."¹

Prayer of the solar eclipse is sunnah. It consists of two units; each unit with one bow and two prostrations, just like in other prayers.² Congregation is recommended for it, provided the Imām of the Friday prayer can be found, otherwise congregation is not recommended for it and it is performed individually.³ It is a prayer that follows the manner of supererogatory prayers without *adhān* and *iqāmah*, inaudible and without a sermon. It is simply to commence with the proclamation *al-hadīth jāmi'ah* (prayer is congregated).⁴

When the solar eclipse occurs during a time when supererogatory prayers are prohibited, one confines himself to supplications, remembrance of Allāh ﷻ and giving charity, and he does not offer the prayer, for it is supererogatory.

It is sunnah to lengthen the recitation in the first unit, like that of Sūrat al-Baqarah (2), and in the second unit like the recitation of Sūrat Al 'Imrān (3), but if one was to shorten them and extend the supplication, it is permitted, because what is preferable is that an individual remains in humility and fear of Allāh ﷻ until the appearance of the sun.⁵ After that, the Imām supplicates after the prayer whilst sitting and facing the *qiblah*, if he wishes, or standing and facing the people (and that is more excellent). The people continually say *āmin* (O Allāh! Accept it) to his supplications until the sun becomes completely clear.⁶

Prayer of the lunar eclipse is desirable (*mustaḥabb*). Congregation is not legally prescribed for it, but rather, it is offered individually in homes.⁷

¹ *Al-Jamharat al-Nayyirah ala Muḥṣinat al-Qudat*, book of *Uḥyūsh*.
² *Sahih Muslim*, book of *Adhān*.

³ *Al-Fatawa al-'Alamgiriyyah* (al-Fatawa al-Hindiyah).

⁴ *Al-Jamharat al-Nayyirah ala Muḥṣinat al-Qudat*.

⁵ *Kusuf* is solar eclipse and *khawf* is lunar eclipse. Literally, they both mean 'fear'. It is said that *Kusuf* refers to the departing of light, whereas *khawf* refers to the departing of the circle [*Al-Jamharat al-Nayyirah ala Muḥṣinat al-Qudat*].

⁶ *Sahih al-Bukhari*, book of *Kusuf*.

⁷ *Al-Fatawa al-'Alamgiriyyah* (al-Fatawa al-Hindiyah).

⁸ *Hadith al-Mustadhar ala'l-Durr al-Mukhtar* (Tahqiqat Ibn 'Arabi).

⁹ *Mer-at-tah*.

¹⁰ *Al-Jamharat al-Nayyirah ala Muḥṣinat al-Qudat*.

¹¹ *Mer-at-tah*.

¹² *Al-Jamharat al-Fiqhiyyah* J 2, *Mawdu'atib al-'Arba'ah*.

Likewise, during strong winds, overwhelming darkness during the day, continuous rain, and fear of the enemy, the prayer is offered individually in homes. Its legal ruling is the same as the lunar eclipse prayer.¹



Chapter 5, Section 24
*Ṣalat al-Iṭīqāʿ*²

Prayer for Seeking Rain

Imām Abū Ḥanīfah stated: "There is no congregational prayer prescribed by the sunnah for seeking rain. If the people pray individually, the seeking of rain is permitted; that is to supplicate and seek forgiveness." Imām Abū Yūsuf and Imām Muḥammad stated that the Imām leads two units,³ and recites audibly in both of them. Then he delivers the sermon. When he reaches the middle of the sermon, the Imām turns over his cloak,⁴ but the people do not turn their cloaks over. Then, according to Imām Abū Ḥanīfah, the Imām supplicates after the prayer, because there is no sermon according to him, but according to the *Ṣāḥibayn*, the Imām supplicates after the sermon.⁵

It is recommended to leave one's abode for three days, walking in worn-out washed garments or tatters, in a manner timorous, humble and fearful of Allāh ṣ, with heads lowered. Daily they are to give charity prior to coming out, renewing their repentance and seeking forgiveness for all Muslims.⁶

¹ *Al-Jamharat al-Nayyirah* and *Mukhtasar al-Quduri*.

² Literally, *at-tiqāʿ* means to seek water in general. In Islamic legal terminology, it refers to the seeking of rain from Allāh ṣ in a specific manner during extreme need.

³ These are narrated according to the *Ṣāḥibayn*.

⁴ Imām Abū Ḥanīfah said: "He does not turn his cloak over." And according to the *Ṣāḥibayn*, his method is to turn it upside down if it is rectangular, and to turn it left to right if it is circular, like an outer garment. [*Al-Jamharat al-Nayyirah* and *Mukhtasar al-Quduri*].

⁵ *Al-Jamharat al-Nayyirah* and *Mukhtasar al-Quduri*.

⁶ *Nūr al-Faḥḥ*.

It is also preferable to bring out the animals, the elders and the children. In Makkah, the people gather in Masjid Ḥaram, and in Bayt al-Maqdis (Jerusalem), they gather in Masjid Aqṣā. This should also be the case for the people of Madinah.

The Imām stands (on the ground when supplicating), facing the *qiblah*, raising both his hands, whilst the people are seated, facing the *qiblah*, and saying *amīn* to his supplication.¹

Note: Many sound prophetic narrations have been reported on the evidence that Prophet Muḥammad ṣ sought rain and supplicated to Allāh ṣ.

At this point, it is appropriate to mention that rain was sought through the Prophet ṣ when he was a child. It has been reported that the Makkan were drought-stricken, and so they called out: "O Abū Ṭālib! The valley is in drought and its dependents are suffering from famine. Come and seek rain." So, Abū Ṭālib emerged with a child (i.e. Muḥammad ṣ). Abū Ṭālib took hold of him and rested his back against the wall of the Ka'bah. The child raised his finger, and at that time, there was not a wisp of cloud in the sky, when (all-of-a-sudden) clouds began to gather from here and there. It poured heavily with rain due to which the valley began to flow, and the city dwellers as well as the desert inhabitants became satiated. Referring to this, Abū Ṭālib stated:

وَأَبِيٌّ يُسْقِي الْعِثَامَ يَوْجَهُ
وَيُنَالُ الْيَتَامَى عِصَّةَ الْإِسْرَافِ

"That handsome face, by which rain is sought;
The protector of widows, and orphans' support."

It is reported by Anas [ra] that 'Umar ibn al-Khaṭṭāb [ra] would, see rain through 'Abbās ibn 'Abd al-Muṭṭalib [ra] whenever there

¹ *Nūr al-Faḥḥ*.

² *Ḥikmah al-Faḥḥ* and *Taḥṣīl al-Faḥḥ*, discourses on *Ṣalat al-Iṭīqāʿ*.

was a drought. 'Umar [ra] would say: "O Allah! We would beseech You through our Prophet ﷺ and You would thus give us rain. And now we beseech You through the paternal uncle of our Prophet ﷺ, and so give us rain." Anas [ra] states: "They would then be given rain."¹

Prayer of Fear

Allah says:

وَأَن كُنْتُمْ فِيهِمْ فَاتَّبَعُوا أَمْرَهُمْ طَائِفَةٌ مِّنْهُمْ وَأُخْرَىٰ مُّسْلِمَةٌ
أَنِيبْهُمْ فَيَكُونُوا مِّنَ الْمُؤْمِنِينَ وَمَن يَفْعَلْ ذَلِكَ
مَعَهُمْ قَبْلَ أَن يُؤْمِرُوا بِهِمْ فَلَيْسَ مِنَ الْفَاعِلِينَ
وَإِن كُنْتُمْ فِي شَكٍّ مِّنْ مَا نَزَّلْنَا بِقَوْلِهِ
فَتِلْكَ الْأَمْثَلُ لِقَوْمٍ يُفَكِّرُونَ

"When you (O Messenger) are with them, and stand to lead them in prayer, one group among them should stand up with you, taking their arms with them. When they have prostrated, they should go to the rear and the other group should come which has not yet prostrated, and they should pray with you, taking all precaution and bearing their weapons. The unbelievers wish, if you were negligent of your weapons and your belongings, to attack you in one go. There is no blame on you if you put away your arms because of the inconvenience of rain or because you are ill."

'Saffir-Simpson, book of hurricanes':

but take precaution for yourselves. Surely, Allah has prepared a humiliating punishment for the unbelievers." (4:102)

The prayer of fear is legally permissible in the presence of an enemy, the fear of drowning in a flood or burning in fire. There are two methods for performing this:

1. The Imām forms the people into two groups. One stands facing the enemy and the Imām leads the other in prayer, praying one unit of a two-unit prayer, or two units of a four-unit prayer or of a *maghrib* prayer. After that, it proceeds towards the enemy and the other group comes and the Imām leads them in the remainder of the prayer. The Imām performs salutation alone, and that second group proceeds towards the enemy. Thereafter, the first group returns and completes the prayer without recitation, performs salutation and proceeds towards the enemy. After that, the other group returns and performs the remainder of the prayer with recitation.

They do not fight in battle whilst praying. If they do that, their prayer stands void.

If fear intensifies, they pray whilst mounted, individually, by indicating and facing whichever direction they can.

During the prayer of fear, it is recommended to hold on to one's weapons.

2. Each group prays behind its own Imām. Each group having one designated Imām. The first group moves after its completion of prayer, and then the other group comes and prays behind a different Imām, as in the times of peace.

¹ *Der'ur, Sifat al-Nisa'* (4), TEFK 102.

Rulings on Funerals

What to do with the dying person (*mubtadarr*)

It is sunnah to turn the face of the dying person in the direction of the *qiblah* on his right. If that is not possible, then to recline him on his back with his feet in the direction of the *qiblah*, but raise his head a little so that his face is towards the *qiblah* rather than the sky; this is permitted, whereas the first manner is more excellent because it is sunnah.

It is preferable to encourage, but without insistence, the dying person to pronounce the two testimonies, and the manner of such encouragement is for the following to be pronounced audibly close to him:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

"I testify that there is no god but Allah, and I testify that Muhammad is the messenger of Allah."

The dying person is not to be commanded to speak these words, fearing his irritation and thereby pronouncing improper words. One says them in a manner that the dying person can hear them, being an indication for him to realise that he pronounces them. Once he has testified, the encouragement is not repeated so long as he does not speak something alien after that, in which case the suggestion is repeated to him so that they become his final words.

¹ *Jawāz* is plural of *jawāz* and *jawāz* (funeral), for the body and the bed. [Mawāzīn 'Falaḥ Sharḥ Nūr al-Iḥdāḥ]

² *Mubtadarr* is a noun of object, and it is used for someone who is on the brink of death.

³ *Al-Fatāwā al-Ḥamawīyah* (al-Fatāwā al-Hindīyah).

It is recommended for the close relatives and friends of the dying person to come to him, and to recite Sūrat Ya-Sin (36) next to him.¹ The presence of righteous and pious people is also preferred and encouraged. Sweet fragrance should be placed around him.²

What to do with the body prior to washing it

When the dying person passes away, it is preferable to close his jaws with a wide strip of cloth, which is tied at the top of his head. His joints are softened gently and his arms are placed down by his sides.

It is sunnah to close the eyes of the deceased, and the one closing them says:

بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ ۝ اللَّهُمَّ زَيِّرْ عَلَيْهِ أَمْرًا وَسَهِّلْ عَلَيْهِ مَابَعْدَهُ
وَأَنْفِئْهُ بِقَافِيكَ وَأَجْعَلْ مَا خَرَجَ إِلَيْهِ خَيْرًا مِمَّا خَرَجَ عَنْهُ

"In the name of Allah, and according to the way of Allah's Messenger, O Allah! Make his matter easy for him, and make easy for him what is to come of the afterlife, and grant him joy by meeting You, and render what proceeds towards him better than what has preceded before him."

Note: It is preferable for the death of a Muslim to be announced to his close relatives, his friends and his neighbours, so they may fulfil his right by praying over him and supplicating for him.⁴

Washing the body

Its ruling: Washing the dead body is a communal obligation (*farḍ kifayyah*) upon those who are alive. It is obligatory to wash the dead body once in a manner that all of it is washed, whereas it is sunnah to repeat the washing an odd number of times.

¹ *Nūr al-Iḥdāḥ*

² *Al-Fatāwā al-Ḥamawīyah* (al-Fatāwā al-Hindīyah).

³ *Mawāzīn 'Falaḥ Sharḥ Nūr al-Iḥdāḥ*.

⁴ *Al-Fatāwā al-Ḥamawīyah* (al-Fatāwā al-Hindīyah).

its conditions. The following conditions must be met for the fulfilment of washing the dead body:

1. The deceased must be Muslim.
2. It must not be a miscarried foetus whose limbs have not completely formed.
3. The major portion of the body, or at least a half of it, must be present, with the head.
4. The deceased must not be a martyr (*shahid*), for Prophet Muhammad ﷺ said: "Do not wash them (martyrs), for every wound and every (drop of) blood will emit the fragrance of musk on the Day of Judgement."

Procedure of washing the body

It is recommended to place the dead body on something raised and its clothes removed, with a covering placed over it so as to conceal its private parts, as long as it is not a minor. It is preferable to screen the place where the body is being washed so that none can see the body but the person washing it, or those assisting him. One makes the intention of washing the body, and then washes its private parts. The manner of washing the private parts is that the person washing ties a cloth on his hand and cleans the genitals, for touching them is forbidden like the act of looking.²

Then he gives the body ablution, like the ablution of prayer, except for rinsing the mouth and rinsing the nostrils. He begins by washing its face, because beginning by washing the hands is prescribed for those alive who wash themselves, and therefore are required to cleanse the hands, whereas the dead body is washed by others. One begins with the right side, based on the words of Allah's Messenger ﷺ: "Begin with its right side, and those of its parts that are washed in ablution."³

² *Ma'aneet Ahmadiya*, volume 3, page 399.

³ *Radd al-Muhtar ala T-Durr al-Muhtar* (Hidayat ul 'Amin).

⁴ *Sunan Ibn Majah*, book of Jand'ig.

He then washes it three times with water and soap, or only water, and it is better to wash with warm water. The procedure of washing is for one to wash its hair and its beard, but if there is no hair on the head or the jaw, then they are not washed in that manner. The body is then placed on its left side and its right side is initially washed, because to commence with the right side is sunnah. This continues until water reaches the part that is adjacent to the under side of the body. It is then turned on its right side and washed likewise until water reaches the whole of the body. One then raises the body to sit up, reclining it against himself so that it does not fall, and he gently rubs its stomach so as to expel excrement from it. After that, he turns it on its left side and washes it, because it is sunnah to wash three times. It is also sunnah to pour water over it three times whenever it is made to sit, whereas any more than three is permitted if needed.¹

If anything emerges from it after the washing, one washes it away but he does not repeat the washing of the body nor the ablution, for it is not something that nullifies it with regards to the dead body. After that, the body is dried with a clean piece of cloth so that its shrouds do not become wet. It is then perfumed with fragrance.

Miscellaneous notes

1. *Tayammum* is a substitute for washing the body in the absence of water or when washing is not possible, like when one is burnt to death.²
2. The person washing the body ought to be an honest, trustworthy and pious person, so that he may spread the news of what good he sees and conceal what wrong appears to him, on account of the words of the Prophet ﷺ: "Only the trustworthy persons should wash your dead."³
3. Those who are killed in a rebellion or banditry are not to be

¹ *Hidayat ul-Talibeen ala Manar ul-Falah*.

² *Al-Ib'rah al-Fiqhiyyah fi'l-Madhalib al-A'maliyah*.

³ *Sunan Ibn Majah*, book of Jand'ig.

washed nor prayed over. It is said that this applies when they are killed whilst fighting.¹

4. It is preferable for a thurble containing incense to be close to the person washing the body, so that no bad odours emit from the dead body.²

5. Men are to wash men, and women are to wash women, and not one another. If the body is of a young boy that does not cause desire, it shall be permitted for women to wash it, and likewise if it is the body of a young girl that does not cause desire, it shall be permitted for men to wash it.³

6. If a woman dies amongst only men, and vice versa, they should pursue *tayammum* using a cloth. If an unmarriedable uterine kin (*dhaw rahim mahram*) is available, he may pursue *tayammum* without a cloth, be it male or female.⁴

Shrouding

It is a communal obligation upon Muslims to enshroud the dead body. The minimum requirement is that which will cover the whole body, male or female.

Enshrouding the deceased must be done from his absolute personal wealth to which the rights of others are not attached, such as the collateral of a pledge. If the deceased has no absolute personal wealth then his shroud is obliged upon the person who was required to provide for his maintenance during his lifetime. If that person who is required to provide for the maintenance of the deceased is not available, then the latter is provided with shrouds from the treasury (*bayt al-mal*), provided the Muslims have a treasury and from which it can be acquired, otherwise it is necessary upon the Muslims who are capable.

¹ *Al-Fatawa al-Muhammadiyah (al-Fatawa al-Hindiyah)*.

² *Al-Fatawa al-Muhammadiyah (al-Fatawa al-Hindiyah)*.

³ *Al-Fatawa al-Muhammadiyah (al-Fatawa al-Hindiyah)*.

⁴ *Naw al-Iddah*.

The most preferred form of shrouds are those of white fabric, whether they are new or used. Whatever is permissible for men to wear during life, it is permitted to enshroud them with it after death, and whatever is disallowed to be worn during life, it is disapproved to use it as shrouds.

There are three types of shrouds:

1. *Sunnah Shroud*. For men, three pieces of cloth are sunnah; the shirt (*qamis*), the sheet (*izār*) and the wrapper (*biḥḡah*). The shirt extends from the base of the neck to the feet without pockets or sleeves. The sheet extends from the tip of the head to the feet. The wrapper extends beyond the tip of the head and the feet so as to enclose the body within it and tie its top and bottom ends.

For women, five pieces of cloth are sunnah; shirt, sheet, wrapper, veil (*khimār*) and strap (*ḥizāqah*). The veil is to conceal the face and head of the deceased female. The strap is to keep her breasts in place.

2. *Satisfactory Shroud*. It suffices with a sheet and a wrapper for men; and a sheet, a wrapper and a veil for women.¹

3. *Necessary Shroud*. Whatever is available during the time of need, even if it is something that merely covers the private parts.

Manner of enshrouding

The wrapper is spread out, and then the sheet is spread out on the top of it. The body is placed onto the sheet and caused to don the shirt. The sheet is wrapped around it from the left side followed by the right side so that the right side falls on top. The wrapper is then wrapped in similar fashion. If the shrouds have a risk of unfolding, they may be tied with something.

¹ *Al-Fatawa al-Muhammadiyah (al-Fatawa al-Hindiyah)*.

With regards to the woman, the wrapper and the sheet are spread out for her, and then she is placed on the sheet and caused to don the shirt. Her hair is placed upon her chest in two plaits, on top of the shirt. The veil is then placed over her head and face, and on top of the shirt. The sheet and the wrapper are then wrapped around, and finally, the strap is tied over the shrouds at the level of her chest corresponding to the breasts.

The funeral prayer

The funeral prayer is a communal obligation (*fard kifayah*) on those alive. If a few people, even one, establish it, the obligation lapses from the rest and they are not held responsible, but those among them who do establish it, they alone reap the reward of it.

Its rudimentary aspects (*arkan*):

1. The *takbir*, which are four, including the consecratory *takbir* (*isbriyah*). Each *takbir* is equivalent to one unit of prayer, so if anyone misses one *takbir*, his prayer is not valid.
2. Adopting the standing posture (*qiyam*) until one completes the prayer. If one prays whilst sitting without an excuse, it is not valid.

Its preconditions (*shart*):

Its preconditions that apply to the worshipper are those of the prayer itself, ■ have been described in Chapter 5, Section 1 (*Preconditions of Prayer*). With regards to the preconditions relating to the dead body, they are as follows:

1. The deceased must be Muslim, for it is forbidden to pray over a non-Muslim, as Allāh ﷻ says:

وَلَا تُصَلِّ عَلَىٰ أَهْلِ الْقُبُورِ ۚ إِنَّهُمْ كَانُوا أُمَّةً

"And do not ever pray over any of them that die." [9:84]

2. The complete form of the dead body, most of its body or a half of it, including the head, must be present. Prayer is not permitted for the absent. As for the praying of the Prophet ﷺ for Negus (Najashi, the ruler of Abyssinia), it is a particular characteristic of only the Prophet ﷺ.

3. The dead body must be purified, and praying over it without washing it or subjecting it to *tayammum* is not permitted.

4. The dead body must be placed in front of the people. Praying over it if it were placed behind them would not be valid.

5. The dead body must not be raised on a bear of burden (or means of transport), on the hands or on the shoulders of people during the prayer.

Sunnahs and recommended acts of the funeral prayer

It is an emphatic sunnah to say the *thana'* after the first *takbir*, and that is:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَعَالَى عَمَّا يُشْرِكُونَ
وَحَسْبُ نَعَاكَ وَلَا إِلَهَ غَيْرُكَ

"O Allāh! Glory to You, and praise is for You, and Your name is blessed, and Your majesty is exalted, and Your praise is extolled, and there is no God except You."

It is also an emphatic sunnah to invoke blessings upon the Prophet ﷺ after the second *takbir*, because blessings upon the Prophet ﷺ follow the praise of Allāh ﷻ, like in sermons and *tahutthud*, etc. One says:

¹ *Ushūl al-Fiqh*, Suras al-Tawbah (9), verse 84.
² *Adab al-Muammar* ■

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ خَيْرُ مُجِدِّ

"O Allah! Bestow mercy upon Muhammad and upon the family of Muhammad, just as You bestowed mercy upon Ibrahim (Abraham) and upon the family of Ibrahim; indeed You are Worthy of all praise and exaltation."

These are the more better words, but there is no harm in using words other than these if one wishes.¹

It is sunnah to supplicate for oneself, for the deceased and for all the Muslims after the third *takbir*. It is sunnah of supplications to begin with oneself so that he is forgiven, and then his supplication in favour of others is accepted. Allah ﷻ says:

يَقُولُونَ رَبَّنَا أَغْفِرْ لَنَا ذُنُوبَنَا وَلَا تُجْزِمْنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

"They say: "Our Lord! forgive us, and our brethren who came before us in to faith." [39:30]"

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ۝

"Our Lord! Forgive me, my parents, and all the believers, on the Day that the reckoning will be established." [14:41]"

There is no specified supplication in the funeral prayer, but it is better for one to seek blessings by asking with a supplication transmitted through prophetic tradition. It has been reported that the Prophet ﷺ would say the following:

¹ *Bahare Shari'at*.

² *Qur'an*, Surah al-Hajr (99), verse 10.
³ *Qur'an*, Surah Ibrahim (14), verse 41.

اللَّهُمَّ اغْفِرْ لِحَيِّتِنَا وَتَبَيَّتِنَا وَتَاهِدِنَا وَتَغَيَّبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَنَسَّيْنَاكَ اللَّهُ
مِنْ أَحْيَانِنَا وَمِنْ تَابَعِيهِ عَلَى الْإِسْلَامِ وَمِنْ تَوَدُّعِنَا بِمَا تَوَدُّعُهُ عَلَى الْإِسْلَامِ

"O Allah! Forgive the living among us and the deceased among us, and the present among us and the absent among us, and the minor among us and the elder among us, and the male among us and the female among us. O Allah! Whoever among us You cause to live, cause him to live according to Islam, and whoever among us You cause to die, cause him to die upon faith."

If the deceased is a minor or an insane child prior to reaching the age of puberty, then in the case of a boy, one says:

اللَّهُمَّ اجْعَلْهُ لَنَا قَرِظًا وَاجْعَلْهُ لَنَا أَخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُسَلِّمًا

"O Allah! Make him a forerunner to us, and make him for us a source of reward and a treasure, and make him for us an interceder and one whose intercession is accepted."

And in the case of a girl, one says:

اللَّهُمَّ اجْعَلْهُ لَنَا قَرِظًا وَاجْعَلْهُ لَنَا أَخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُسَلِّمًا

"O Allah! Make her a forerunner to us, and make her for us a source of reward and a treasure, and make her for us an interceder and one whose intercession is accepted."

If one is unable to recite a prescribed supplication well, he may present any supplication he likes.³

It is preferable for the Imam to stand level to the chest of the body,

¹ *Sunan al-Tirmidhi*, book of Janazah.

² *Bahare Shari'at*.
³ *Abul Hasan Ali Nadwi* (Rahmatullah alayhi) *Fi Fatawa al-Hindiyah*.

whether it is of a male, a female, elder or minor. It is also said that he stands level to the head of the man, and it is also said that he stands level to their middle region.¹ It is preferable for the rows of Muslim worshippers to be three, based upon the statement of the Prophet ﷺ: "Upon whom three rows pray over, he is worthy of forgiveness."² If the number of Muslims is seven, one should stand at the front as the Imām, three stand behind him forming the first row, two behind them forming the second row, and one behind the two making the last row.³

Performing the funeral prayer

The funeral prayer consists of four *takbirs*. One intends to perform the obligation of the funeral prayer as worship of Allāh ﷻ and then he makes the consecratory *takbīr (takbrimah)* whilst raising his hands when pronouncing the *takbīr*. He recites the *ihmād*⁴ and then makes the second *takbīr* without raising his hands, and he invokes blessings upon the Prophet ﷺ. He then makes the third *takbīr* without raising his hands again, and then he supplicates for himself, for the deceased and for all the Muslims. He then makes *takbīr* without raising his hands again, and then he performs both salutations (*salam*). The entire prayer is inaudible except the *takbīr*.

Miscellaneous notes

1. The Imām and the people do not raise the hands except for the first *takbīr*.⁵
2. If the Imām makes the *takbīr* a fifth time, the follower does not adhere to him in the extra *takbīr*, but waits until he can perform the salutation with him.⁶
3. One does not recite the Qur'ān in the funeral prayer. If

¹ *Ḥaṣṣiyat al-Tahṣīn 'ala Maṣnū'ī Fatah*.

² *Sunan al-Tirmadhī*, book of *ḥaḍīṭ*.

³ *Al-Fatawā al-'Alamgiriyyah (al-Fatawā al-Hindiyah)*.

⁴ *Al-Fatawā al-'Alamgiriyyah (al-Fatawā al-Hindiyah)*.

⁵ *Al-Fatawā al-'Alamgiriyyah (al-Fatawā al-Hindiyah)*.

someone recites *Sūrat al-Faṭḥah* with the intention of supplication, it causes no harm, but if he recites it with the intention of reciting the Qur'ān, it is not permitted, because the funeral prayer is a place for supplication and not recitation of the Qur'ān.¹

4. If the funeral arrives at the time of *maghrib* prayer, the funeral prayer is performed before the sunnahs of *maghrib*.²

5. When a man arrives at a funeral prayer and he finds the Imām has said one or more *takbīrs* before him, he does not say the *takbīr* immediately, but awaits his Imām so that he may say the *takbīr* together with him. After the Imām has performed salutation, the latecomer then makes up for what he has lost.

6. The nails of the deceased are not trimmed nor the hair cut. The hair and the beard are not combed, and nor the armpits plucked of hair or the pubic hair shaved. One is buried with whatever is on him.³

7. Whoever cries after being born⁴ is given a name, washed and prayed upon. If it does not cry, it is placed in a cloth and buried, and it is not prayed over.⁵

8. If one is buried without being prayed over, he is prayed over at his grave, even though he may not have been washed, so long as he has not decomposed, because the funeral prayer is prescribed for the body, whereas it does not exist when decomposed.⁶

9. Whoever dies in a boat and land is far, or alteration of the

¹ *Al-Fatawā al-'Alamgiriyyah (al-Fatawā al-Hindiyah)*.

² *Al-Fatawā al-'Alamgiriyyah (al-Fatawā al-Hindiyah)*.

³ *Al-Fatawā al-'Alamgiriyyah (al-Fatawā al-Hindiyah)*.

⁴ The word used is *uḥūd*, which means 'the raising of the baby whilst crying at birth', or the existence of something that proves it being alive' [*Al-Jawāb al-Nawāz al-Hakīm al-Qudūrī*].

⁵ *Ḥaṣṣiyat al-Qudūrī*.

⁶ *Ḥaṣṣiyat al-Qudūrī*.

⁷ *Ḥaṣṣiyat al-Tahṣīn 'ala Maṣnū'ī Fatah*.

body is feared for, that body is washed, enshrouded and prayed over, and then put to sea.¹

10. It is disliked to perform the funeral prayer in a masjid where congregations are held, but it is permitted with the excuse of rain, etc.²

Multiple funerals



In the event of multiple funerals, the Imām either prays over each one individually or he prays over all of them together with an intention for all. Moreover, he also has the choice in their placement; if he wants, he may place them lengthwise (i.e. horizontally) in one row and himself stand adjacent to the most noble among them (as in fig. 1); or if he wants, he may place them one behind the other towards the *qiblah* (i.e. vertically), in a manner that the chest of each of them will be in front of the Imām (as in fig. 2). Their sequence in relation to the Imām will be like their sequence in praying behind him during lifetime, i.e. the men are placed closest to the Imām, then the minors after the men, then hermaphrodites and then women.³

If they are buried in a single grave out of necessity, they are placed contrary to the last sequence, i.e. the most noble among them is placed towards the *qiblah*.⁴

¹ *Nar al-Ibad*.

² *Al-Fatawa al-Mawgiriyyah* (al-Fatawa al-Hindiyah).

³ *Al-Fatawa al-Mawgiriyyah* (al-Fatawa al-Hindiyah).

⁴ *Mawarid* 2: 264; *Shaykh Nar al-Ibad*.

The most worthy to lead the funeral prayer

The most worthy of people to lead prayer over the deceased is the Sultan (ruler) if present, followed by his representative, who would be as the city governor. Then, the judge, followed by the Imam of the locality if he is superior to the heir of the deceased, and then the heir of the deceased.¹

If someone other than the heir or the Sultan pray over the deceased, the heir may repeat the funeral prayer, but if the heir has prayed over the deceased, then no person is permitted to pray after him.²

If the deceased had bequeathed anyone to pray over him or to wash him, such bequest is void and not enforced, and the most worthy of leading the funeral prayer will be in accordance with the sequence as mentioned above.³

Burying the body

To bury the dead body is a communal obligation. It is sunnah to bury it in a grave that is *lahd* (lateral niche), and not *shaq* (narrower trench). The *lahd* is when the grave is completely dug, and then a niche is hollowed out of the wall adjacent to the *qiblah*, in which the body is placed. If the earth is soft, then there is no harm in burying in the *shaq*. The *shaq* is a slot that is dug inside the grave, like a canal.⁴

The depth of the grave ought to be equal to the chest of a man, and it is better if it is deeper than that. The usage of a coffin is permitted when the earth is soft.⁵

The body is placed into the grave on its right side facing the *qiblah*. The person placing it says:

¹ *Nar al-Ibad*.

² *Mawarid* al-Qadiri.

³ *Al-Fatawa al-Mawgiriyyah* (al-Fatawa al-Hindiyah).

⁴ *Al-Fatawa al-Mawgiriyyah* (al-Fatawa al-Hindiyah).

⁵ *Al-Fatawa al-Mawgiriyyah* (al-Fatawa al-Hindiyah).

بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ

"In the name of Allah, and according to the way of Allah's Messenger."

The knots are then untied.¹ It is preferable for someone witnessing the burial of the body to throw dust three times upon the grave with his hands, beginning from the head end of the body. With the first throwing of dust, he says:

بَيْنَهَا خَلَقْتَنِي

"From the earth We created you..."

With the second throwing of dust, he says:

رَدَّيْنَاهَا بَيْنَكُمْ

"... And into it We return you..."

And with the third throwing of dust, he says:

رَدَّيْنَاهَا لَكُمْ خَيْرُكُمْ قَارَةٌ أُخْرَى

"... And from it We shall bring you out once again." [20:55]

When the deceased has been buried, it is preferable for the people when free, to sit at the grave for a while, for as long as slaughtering is made and their meat is distributed. They recite the Qur'an and supplicate for the deceased.²

If the body has decomposed and turned to dust, it is permitted to

¹ *Nur al-Ishlah*.

² *Qur'an*, Surah Ta-ha (20), verse 55.

³ *Al-Fa'aid al-Maw'iyah* (ed. Farisud al-Hindiyah).

bury someone else into its grave, as well as to cultivate above it and to build over it.¹

Remembering death and what follows it

1. A man from the *ansar* (helpers) came and greeted the Prophet ﷺ. He then asked: "O Allah's Messenger! Which of the believers is the most noble?" He replied: "Those of them who are best in manners." The man asked: "Which of the believers is the most intelligent?" He replied: "He who remembers death more often, and he who prepares best for what follows it — they are the most intelligent."²

2. It is reported by al-Barā' [ra] that they were with Allah's Messenger ﷺ at a funeral. The Prophet ﷺ sat down next to the grave and wept until the earth became wet. He then said: "My Brothers! Prepare for this."³

Istirjā' ■ the time of death

It is preferable for the believer to say *istirjā'* at the death of his close ones, and that is to say:

يَا أَبَا بَلَدٍ يَا أَبَا بَلَدٍ

*"Verily, we are for Allah, and to Him we are to return." [2:156]*⁴

This is based upon the words of the Prophet ﷺ: "When the child of a servant (of Allah) dies, Allah ﷻ says to the angels: 'Have you taken the child of my servant?' They reply: 'Yes.' He then asks: 'Have you taken away the coolness of his heart?' They (again) reply: 'Yes.' He then asks: 'And what did my servant say?' They reply: 'He praised you, and uttered *istirjā'*.' Allah ﷻ then says: 'Raise for

¹ *Al-Fa'aid al-Maw'iyah* (ed. Farisud al-Hindiyah).

² *Sunan Ibn Majah*, book of Zuhd.

³ *Sunan Ibn Majah*, book of Zuhd.

⁴ *Qur'an*, Surah al-Baqarah (2), verse 156.

my servant a house in Paradise, and name it *bayt al-hamd* (the house of praise).¹¹

Mourning

The scholars are unanimously in agreement that mourning the deceased is permitted, provided it is free from screaming and lamenting, based upon the saying of the Prophet ﷺ: "Surely, Allāh does not punish for the tears of the eye, nor for the grief of the heart, but He does punish for this (and he ﷺ indicated towards his tongue), or He shows mercy."¹²

It is also reported from the Prophet ﷺ that he said: "He is not from us who rips (his) clothes, beats (his) cheeks and blubbers the cries of (the days of) ignorance."¹³

Feeding the family of the deceased

It is preferable for the close relatives and neighbours of the deceased to prepare food for the family of the deceased, because the Prophet ﷺ said: "Prepare food for the family of Ja'far, because they have been afflicted by something that occupies them."¹⁴

Supplicating and giving charity for the dead

Supplicating for the dead is sunnah, and it is proven from verses of the Qur'an, prophetic narrations and the following statements:

1.

وَلَا تَأْتِيَنَّكَ عَاقِبَىٰ عَاقِبَىٰ قَوْمٍ قَرِيبٌ أَجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَا¹⁵

"When My servants ask you about Me, I am indeed close (to them), I listen to the prayer of every caller when he calls on Me." [2:186]

¹¹ *Sunan al-Tirmidhi*, book of *Jana'iz*.

¹² *Sahih Muslim*, book of *Jana'iz*.

¹³ *Sunan al-Tirmidhi*, book of *Jana'iz*.

¹⁴ *Sunan al-Tirmidhi*, book of *Jana'iz*.

¹⁵ *Qur'an*, *Surat al-Baqarah* (2), verse 186.

2.

رَبَّنَا اغْفِرْ لِي وَلِإِخْوَتِي الَّذِينَ يَتَّبِعُونَ ط

"Our Lord! Forgive me, my parents and (all) the believers, on the Day that the reckoning will be established." [14:41]

3.

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَتِنَا الَّذِينَ يَتَّبِعُونَ يَا أرحم الراحمين

"Our Lord! Forgive us, and our brethren who came before us into faith." [9:101]

4.

It is narrated by Umm Salamah [ra] that Allāh's Messenger ﷺ stated: "When you visit someone ill or a deceased person, you should say something good, for the angels say *amin* to whatever you say."

5.

It is reported by Abū Hurayrah [ra] that he heard Allāh's Messenger ﷺ saying: "When you pray (the funeral prayer) over the deceased, make sincere supplication for him."¹⁶

6.

When the people met at Mu'tah, Allāh's Messenger ﷺ sat on the pulpit, and between him and Syria, all was revealed; he was watching their battle, and so he said: "Then Ja'far ibn Abi Talib took the flag and continued (to battle bravely) until he was martyred." Thus, Allāh's Messenger ﷺ prayed over him and supplicated for him, and then said: "Seek forgiveness for him. He has entered Paradise and he flies therein with two wings, however he desires."¹⁷

7.

When Negus (Najāshi, the ruler of Abyssinia) died, the

¹⁶ *Qur'an*, *Surat Ibrahim* (14), verse 41.

¹⁷ *Qur'an*, *Surat al-Hashr* (59), verse 10.

¹⁸ *Sahih Muslim*, book of *Jana'iz*, chapter 3.

¹⁹ *Sunan Abi Dawūd*, book of *Jana'iz*, chapter 60; *Sunan Ibn Majah*, book of *Jana'iz*, chapter 43.

²⁰ *Sharh Saheeh al-Umm al-Hidayah*, chapter on *al-Salah*, *alim T-Majma'*.

Prophet ﷺ prayed over him and sought forgiveness for him.

8. It is reported by Ibn 'Abbās [ra] and Ibn 'Umar [ra] that both of them missed a funeral prayer. When they arrived, they only sought forgiveness for the deceased.²

9. It is reported by 'Abdullāh ibn Salam [ra] that he missed the funeral prayer of 'Umar [ra]. When he arrived, he said: "You have surpassed me in praying over him; do not overtake me in supplicating for him."³

10. It is reported by 'Alī [ra] from the Prophet ﷺ, who said: "Whoever passes by a cemetery and recites *qul huwa l-lahy aḥad* (Surat al-Ikhlās) eleven times, and then he conveys its reward to the dead, he will be rewarded with merits equivalent to the number of dead."⁴

11. It is reported by Anas [ra] who said: "O Allāh's Messenger! We give charity on behalf of our dead, we perform *ḥajj* on their behalf, and we supplicate for them. Does that reach them?" He replied: "Yes, that certainly reaches them and they are overjoyed by it, just like when any of you become happy when he is given a tray (of gifts)."⁵

12. It is written in *al-Luḥūb fī Sharḥ al-Kitāb*. One should recite whatever is feasible of the Qur'ān seven times or three times, such as Surat al-Fātiḥah, the beginning of Surat al-Baqarah until ... *al-muḥḥim* (verses 1-5), Surat al-Ikhlās, etc., and then say: "O Allāh! Convey the reward of what we have recited to so-and-so, or to (all of) them."⁶

13. It is reported by Ibn 'Abbās [ra] that the mother of Sa'd ibn

'Ubbādah [ra] passed away in his absence. He came to Allāh's Messenger ﷺ and said: "O Allāh's Messenger ﷺ! My mother passed away whilst I was away from her. Will anything benefit her if I was to give charity on her behalf?" The Prophet ﷺ replied: "Yes." Sa'd then said: "Then I take you a witness that my orchard 'Mikhrāf' is a charity on her behalf."

14. It is reported by Abū Hurayrah [ra] that Allāh's Messenger ﷺ said: "When someone dies, his activities come to — end except for three: a continuous charity, knowledge from which benefit can be derived, or a righteous child who supplicates for him."⁷

15. It is reported by Abū Hurayrah [ra] that Allāh's Messenger ﷺ said: "Surely, Allāh ﷻ raises the rank of a righteous person in Paradise, so the person says: "O Lord! From where is this for me?" He replies: "Due to the seeking of forgiveness of your child for you."⁸

16. It is reported by Anas ibn Mālik [ra] that he heard Allāh's Messenger ﷺ saying: "My nation is a blessed nation. Their repentance is accepted. They enter their graves with their sins, and they exit their graves without any sins upon them. Their sins are erased from them by the seeking of forgiveness for them by the believers."⁹

17. It is reported by Ibn 'Abbās [ra] that Allāh's Messenger ﷺ said: "The deceased in the grave is like one who is drowning, seeking help. He awaits a supplication to arrive from a father, a mother, a brother or a friend, and when it reaches him it is more beloved to him than the world and what it contains. Certainly, Allāh ﷻ brings the supplications of those of the land to those of the graves, similar to mountains. The gift of the living to the dead is to seek forgiveness for them."¹⁰

² *al-Sirat al-Nabawiyah* by Ibn Hishām, volume 1, page 294.

³ *Kutub al-Mabni*, chapter of Ghazal al-Maqbil.

⁴ *Kutub al-Mabni*, chapter of Ghazal al-Maqbil.

⁵ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁶ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁷ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁸ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁹ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

¹⁰ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

¹¹ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

¹² *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

¹³ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

¹⁴ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

¹⁵ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

¹⁶ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

¹⁷ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

¹⁸ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

¹⁹ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

²⁰ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

²¹ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

²² *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

²³ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

²⁴ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

²⁵ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

²⁶ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

²⁷ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

²⁸ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

²⁹ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

³⁰ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

³¹ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

³² *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

³³ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

³⁴ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

³⁵ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

³⁶ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

³⁷ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

³⁸ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

³⁹ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁴⁰ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁴¹ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁴² *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁴³ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁴⁴ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁴⁵ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁴⁶ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁴⁷ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁴⁸ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁴⁹ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁵⁰ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁵¹ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁵² *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁵³ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁵⁴ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁵⁵ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁵⁶ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁵⁷ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁵⁸ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁵⁹ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁶⁰ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁶¹ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁶² *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁶³ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁶⁴ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁶⁵ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁶⁶ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁶⁷ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁶⁸ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁶⁹ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁷⁰ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁷¹ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁷² *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁷³ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁷⁴ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁷⁵ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁷⁶ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁷⁷ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁷⁸ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁷⁹ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁸⁰ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁸¹ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁸² *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁸³ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁸⁴ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁸⁵ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁸⁶ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁸⁷ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁸⁸ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁸⁹ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁹⁰ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁹¹ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁹² *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁹³ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁹⁴ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁹⁵ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁹⁶ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁹⁷ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁹⁸ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

⁹⁹ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

¹⁰⁰ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

¹⁰¹ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

¹⁰² *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

¹⁰³ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

¹⁰⁴ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

¹⁰⁵ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

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¹⁰⁷ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

¹⁰⁸ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

¹⁰⁹ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥḥir* (Hishām ibn 'Abd al-Ghaffār).

¹¹⁰ *Radd al-Muḥḥir* vol. 1, *Ḍurr al-Muḥ*

- id. It is reported by Anas [ra] that he heard Allāh's Messenger sa saying: "There is no family of a deceased person that when someone dies among them and they give in charity on his behalf after his death, but that Jibril (Gabriel) prevents it to the deceased person in a tray of light. He then stands next to the grave and says: "O dweller of the deep grave! This is a gift that your family has presented to you, therefore, accept it." It is then given to him and he is overjoyed by it and expresses delight, and his neighbours who have not been presented anything are saddened."

Visiting the graves

It is recommended to visit the graves in order to seek lessons and to remind oneself of the Hereafter. The visitor ought to preoccupy himself with supplication, express humbleness and take regard for the dead. One should recite the Qur'ān for the dead, as it certainly benefits them, according to the most sound opinion. Regarding the visiting of graves, it matters not whether they are close or far, for it is recommended to travel to visit the dead, especially the graves of the righteous. With respect to visiting the grave of the Prophet sa, it is the greatest act in gaining proximity with Allāh ṣw.²

Allāh's Messenger Muḥammad ṣw stated: "I used to forbid you from visiting the graves. It has (now) been permitted for Muḥammad to visit the grave of his mother, so (now) visit them, for they remind of the Hereafter."³

The martyr (*shahid*)

The martyr (*shahid*) is one who is killed unjustly, irrespective of whether one was killed in a battle, or killed by a rebel, a brigand or a bandit.⁴ The ruling regarding the martyr is that he is not washed, and he is enshrouded in his own garments, after that which is

unsuitable for the shrouds is removed from him, such as the fur, the padding, the *khuff*, weapons and armour. If upon him is less than what constitutes the sunnah shroud, it may be increased, and if upon him is more than that (i.e. sunnah shroud), it shall be reduced. He is prayed over (i.e. the funeral prayer is offered) and he is buried with his blood and in his garments.



² *Shorḥ al-Salāt*: in *Sharḥ Hall al-Maqāla wa'l-Iqbal*, chapter of *Māa Ta'mīn* of *Mawṣiṭ* Ḥ. *Qaṣṣ*.

³ *Kutub al-Fiqh al-Ḥanbalī*, *Maḥabir al-Aḥādīṭ*, discourses on *ṣawāb* etc.

⁴ *Al-Fiqh al-Ḥanbalī*, *Maḥabir al-Aḥādīṭ*, *Ḥ. 100*.

Ṣawm (Fasting)

Ṣawm (fasting) literally means 'to abstain from something'. In Islamic legal terminology, it is 'the abstention from eating, drinking and sexual intercourse from the rising of the true dawn until sunset with the intention of gaining proximity with Allāh ﷻ'.

Virtues of fasting

The following prophetic narrations express and verify the virtues of fasting:

1. It is reported by Abū Hurayrah [ra] that Allāh's Messenger Muḥammad ﷺ said: "Of all the deeds of the son of Adam, the good are multiplied ten times to seven hundred times their equivalent, and Allāh ﷻ says: "Except for fasting, for it is for Me and I shall give reward for it; one gives up his food and his lust for My sake." There are two joys for the one who fasts; one joy when he breaks (the fast), and one joy when he meets his Lord. The foul breath that comes from him is more pleasant according to Allāh than the fragrance of musk."¹
2. Allāh's Messenger ﷺ stated that the fast and the Qur'ān will intercede for the servant on the Day of Judgement. The fast will say: "My Lord! I prohibited him from food and desires during the day, so accept my intercession for him." The

¹ *Sahih Muslim*, book of *Ṣawm*.

Qur'an will say: "I prohibited him from sleeping at night, so accept my intercession for him." The Prophet ﷺ said: "Their intercession will be accepted."

3. A man asked Surīyān ibn 'Uyaynah [ra] saying: "O Abū Muḥammad! (Tell me regarding) The meaning of that which the Prophet ﷺ has narrated from his Lord ﷻ: "All the deeds of the son of Adam are for him, except for the fasting, for it is for Me and I shall give reward for it." "

Ibn 'Uyaynah [ra] replied: "This is one of the most noble and strong prophetic narrations. On the Day of Judgement, Allāh ﷻ will reckon the deeds of his servant and He will replace his transgressions with all of his deeds until nothing but the fast remains. He will then forgive whatever transgressions remain and admit him into Paradise by virtue of the fasting."

Virtues of the month of Ramaḍān and of its activities

There are immense virtues of Ramaḍān and numerous blessings that have been mentioned in many prophetic narrations, of which some are the following:

1. Allāh's Messenger ﷺ said: "It is a month in which Allāh has enjoined upon you its fasting, and rendered sunnah for you its night vigil (*tarāwīḥ* prayer). So whoever fasts during it and observes the night vigil with faith and self-accountability, he leaves sins clean like the day his mother gave birth to him."

2. It is reported by Abū Hurayrah [ra] that Allāh's Messenger ﷺ said: "Ramaḍān has come to you, a blessed month. Allāh ﷻ has enjoined its fasts upon you. During it, the gates of the Heavens are opened, the gates of Hell are closed, and the mischievous demons are shackled. In it, there is a night which is more superior than a thousand months; whoever is

deprived of its goodness is indeed deprived." Allāh's Messenger ﷺ also said regarding Ramaḍān: "During it, the gates of the Heavens are opened and the gates of (Hell) Fire are closed, and the mischievous devils are chained. Every night, an announcer proclaims: "O seeker of good! Come forward. And O seeker of evil! Stop!" "

3. It is narrated from the Prophet ﷺ that he stated: "'Umrāh performed during Ramaḍān is equivalent to *ḥajj*."

4. It is reported by Abū Hurayrah [ra] that Allāh's Messenger ﷺ would say: "The five prayers, and from one Friday to the next Friday and from one Ramaḍān to the next Ramaḍān are atonements for whatever falls between them, so long as one avoids the major sins."

5. It is reported by Salīmān [ra] that Allāh's Messenger ﷺ delivered a sermon to them on the last day of Sha'ban saying: "O people! A great and blessed month has dawned upon you, a month in which lies a night that is more excellent than a thousand months, a month the fasts of which Allāh has rendered obligatory and its night vigil voluntary. Whoever seeks proximity (with Allāh) by performing a deed of good shall be like one who has executed an obligation in (a month) outside of it, and whoever performs an obligatory act in it shall be like one who has executed seventy obligations in (a month) outside of it. It is a month the beginning of which is mercy, the middle of which is forgiveness and the last of which is liberation from (Hell) Fire."⁴

Warning against missing the fast in Ramaḍān

It is reported by Abū Hurayrah [ra] that Allāh's Messenger ﷺ said: "Whoever misses one day of fast during Ramaḍān, without

¹ *Musnad Ahmad ibn Hanbal*, volume 2, page 174.

² *Musnad al-Riḍwān li Sayyid*, book of *Sawm*.

³ *Sunan Ibn Abi-Shaybā*, book of *ṭaḥrāt al-Salāt*, chapter 173.

⁴ *Sunan al-Nasā'i*, book of *Sawm*.

⁵ *Sunan al-Tirmidhī*, book of *ḥajj*.

⁶ *Sahih Muslim*, book of *ṭaḥrāt*.

⁷ *Sahih Ibn Khayyim*.

dispensation (*ruk'baah*) or illness, will not be able to make up for it with continuous fasting all his life even if he were to fast as such.²¹

The virtues of *sahūr* (pre-dawn meal)

Sahūr is to eat and drink just prior to dawn in the last portion of the night with the intention of fasting, based upon the words of the Prophet ﷺ:

1. "The difference between our fasting and the fasting of the People of the Book is the eating of *sahūr*."²²
2. "Eat *sahūr*, for there is blessing in *sahūr*."²³
3. "You must take food prior to dawn for it is blessed food."²⁴
4. "Taking *sahūr* is a blessing. None of you should omit it even if any of you should take a sip of water, for Allah ﷻ and His angels invoke blessings upon those who take *sahūr*."²⁵

Moonighting

It is incumbent upon the people to strive to see the crescent on the 29th of Sha'bān. If they see it, they fast, but if it is cloudy, they complete the tenure of Sha'bān of thirty days and then fast,²⁶ on account of the saying of the Prophet ﷺ: "You must fast upon seeing it and you should end the fasting upon seeing it, but if it is cloudy for you, then complete the period of Sha'bān as thirty days."²⁷

Whoever sees the crescent of Ramadān alone, he fasts, even though the Imam may not accept his testimony. If the sky is not clear, the Imam accepts the testimony of even one honest and just individual

regarding the sighting of the crescent, whether a man or a woman, free person or a slave. If, however, there is no obstruction in the sky, the testimony of one is not accepted unless a large number of people see it, whose informing establishes sound knowledge.

Whoever sees the crescent of ending the fasting (i.e. the crescent of *Eid al-Fitr*) alone, he does not end his fasting. If the sky is not clear, the Imam does not accept testimony unless it is by two men, or one man and two women. If, however, there is no obstruction in the sky, regarding the crescent of *Eid al-Fitr*, he does not accept testimony unless it is by a large number of people, whose informing establishes sound knowledge.¹

The day of doubt

This is the 30th day of Sha'bān, and it is called 'the day of doubt' because the crescent is not seen due to cloudiness after sunset on the 29th of Sha'bān, and so therefore, a doubt falls on the 30th day, whether that is a day of Sha'bān or Ramadān.

All fasts observed on the day of doubt are disapproved other than the supererogatory fast if one is regular in practicing it, such as it being the practice of someone to fast on Mondays and Thursdays, and it turns out that such a day falls on the day of doubt. It is more excellent for one to fast on that day with the intention of a supererogatory fast. If it later becomes clear to him that it is Ramadān, it suffices him as a fast of Ramadān irrespective of what the intention was.

Types of fast

Fasts are of six types:

1. **Obligatory (*Fard*):**
The fasts of Ramadān observed in due time or deferred by way of *qadā'* (i.e. made up later), as well as the fasts of expiation (*kaffārāh*).²

²¹ *Sunan al-Tirmidhi*, book of *Sawm*.
²² *Sahih Muslim*, book of *Sawm*.
²³ *Sahih al-Bukhari*, book of *Sawm*.
²⁴ *Musnad Ahmad ibn Hanbal*, volume 4, page 132.
²⁵ *Musnad Ahmad ibn Hanbal*, volume 3, page 12.
²⁶ *Al-Jam'ain al-Nayyirah* and *Mashayekh al-Qudhāt*.
²⁷ *Sahih al-Bukhari*.

¹ *Mashayekh al-Qudhāt*.
² *Al-Durr al-Muharrir Sharh Tawm al-Abyar*.

2. *facultative* (*Wajib*).
The fasts of vows (*wadhi*)¹ as well as the fasts made up later by way of *qadā'* for those voluntary fasts that were broken incorrectly and ruined.²
3. *Sunnah*.
The fast of the 10th of Muharram (*al-muharrā*) coupled with the fast of the 9th of Muharram.³
4. *Desirable* (*Mustahabb*).
The fasting of three days in every month; it is recommended for them to be the 'white days', i.e. 13th, 14th and 15th of the Islamic month. Preferred fasts also include the fast of Mondays and the fasts of six days in Shawwāl.⁴
5. *Severely Repugnant* (*Makrūh Tahrimī*).
Fasting on the two *Ḥids* and the days of *Ishtigā*, i.e. 11th, 12th and 13th of Dhū'l-Hijjah.⁵
6. *Morally Undesirable* (*Makrūh Tanghibī*).
Fasting on the 10th of Muharram alone without fasting on the 9th.⁶

Intention for fasting and its timing

It is invalid to perform the fast without an intention that distinguishes it as a form of worship against habitual practices. The amount sufficient for intention is for one to have sincere knowledge in his heart that he will fast such-and-such a day, whereas it is *sunnah* to pronounce it.

The time of making the intention for each day is after sunset until immediately prior to midday.

¹ *N. Durr al-Muharrar Sharḥ Tanwīr al-Aḥwāl*.

² *Nur al-Iqāb*.

³ *Nur al-Iqāb*.

⁴ *Nur al-Iqāb*.

⁵ *Nur al-Iqāb*.

⁶ *Nur al-Iqāb*.

It is permitted to perform the fasts of Ramaḍān, the fasts of specific vows and the optional fasts with a mere general intention to fast, or with the intention of supererogatory fasting, from the time between the night until immediately prior to the following midday, but it is more excellent to form the intention at night and to specify it.

With regards to fasts that are being made up later by way of *qadā'*, the fasts of expiation (*kaḥḥārāb*) and the fasts of general vows, it is necessary to form the intention at night and to specify it.

Ruling on the fasting of Ramaḍān

The fasting of Ramaḍān is a personal obligation (*fard 'ayn*) upon each legally responsible person who is capable of fasting. It became obligatory in the second year AH. Allāh ﷻ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ
لَعَلَّكُمْ تَتَّقُونَ ﴿٢٥﴾

"O you who believe! Fasting has been enjoined upon you as it was enjoined upon those before you, so that you may become God-fearing."

[2:183]

Allāh ﷻ also says:

فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ

"Thus, whoever of you witnesses the month should spend it in fasting."

[2:185]²

The one who denies the obligation of fasting in Ramaḍān is a disbeliever, like the one who denies the obligations of prayer, *zakaṭ* and *hajj*.

¹ *Qur'ān*, Surah al-Baqarah (2), verse 183.

² *Qur'ān*, Surah al-Baqarah (2), verse 185.

Those who are commanded to fast in Ramadan

The scholars are unanimous that fasting is obliged upon the sane adult Muslim who is healthy and resident. It is also incumbent for the woman to be pure of menstruation and postnatal bleeding.¹ Hence, there is no obligation of fasting on a disbeliever, an insane person, a child, a sick individual, a traveller, a woman experiencing menstruation, a woman experiencing postnatal bleeding, a very old person, a pregnant woman and a breastfeeding woman.

The fast of the disbeliever and the insane: Fasting is an Islamic form of worship which is why it is not enjoined upon non-Muslims, whereas the insane person is not legally responsible, being void of intellect which is conditional for legal responsibility, based upon the words of the Prophet ﷺ: "The pen (of accountability) has been raised from three (categories of people); the one asleep until he awakes, the minor until he reaches puberty and the insane until he understands (legal rulings)."²

The fast of the child: Fasting is not incumbent on the minor; however, his guardian ought to urge him to fast so that he becomes habitual from the very beginning.

The fast of the sick: When the one who is fasting falls ill, it will be seen, if he can fast without severe difficulty, he fasts, but if he apprehends an aggravation of the illness by fasting, or if he fears a delay in recovery from the illness, then he waits until he recovers and then performs by way of *qada'*³ whatever of fasts he missed. If he does not expect to ever recover, he does not fast but feeds one needy person on account of each day. Allāh ﷻ says:

وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ

"And for those who find fasting difficult, compensation (for each single fast) is to feed one person in need." [2:184]⁴

¹ *Fiqh al-Sunan*

² *Musnad Ahmad* in *Haikal*, volume 3, page 100.

³ *Qur'an*, Surah al-Baqarah (2), verse 184.

That compensation (*fidyah*) has been equated to one-half *sa'* of wheat, or one *sa'* of dates, or one *sa'* of barley.

Note: The reliable apprehension for the permissibility of not fasting is the unwavering inclination of the mind, either based on previous experience or by him being informed by a Muslim medical practitioner who does not commit sins openly.⁵ With regards to severe hunger and thirst that do not allow one to fast, he may miss the fast, but he must make it up by way of *qada'*.⁶

The fast of the traveller: When a Muslim travels the distance of shortening (*qasr*), the Lawgiver gives him a concession to miss the fast and to make up for it by way of *qada'* when he returns from the journey, based upon the words of Allāh ﷻ:

فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ

"But whoever is ill from amongst you or on a journey, he is to fast the same number from other days" [2:184]⁷

It is recommended for the traveller to fast if it is not difficult for him. For Allāh ﷻ says:

وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

"And it is far better for you that you fast, if only you knew" [2:184]⁸

If, however, it is difficult for him to fast on a journey, it would be better to miss the fast.⁹

The fast of the very old person: When the male or female Muslims reach old age in which they cannot fast in any of seasons of the

⁵ *Al-Furqaan* al-*Alam* fi *fiqh* (al-Furqaan al-*Handiqah*).

⁶ *Kutub al-Fiqh* 'ala *l-Madhhab* al-*al-Ba'ith*.

⁷ *Qur'an*, Surah al-Baqarah (2), verse 184.

⁸ *Qur'an*, Surah al-Baqarah (2), verse 184.

⁹ *Kutub al-Fiqh* 'ala *l-Madhhab* al-*al-Ba'ith*.

years, they must the fast, and it is incumbent on them to pay the compensation of feeding one needy person on account of each day. If they are unable to pay the compensation (*fidyah*) due to difficult financial circumstances, they seek forgiveness from Allāh ﷻ and ask for pardon for their shortcomings.

The fast of the pregnant and the breastfeeding woman: When the woman who is pregnant or the woman who is breastfeeding are apprehensive for themselves or for their infants with regards to fasting, it is permitted for them to miss the fast, but it shall be incumbent on them to fast by way of *qada'* when they are able to.

The fast of the woman experiencing menstruation and postnatal bleeding: It is obligatory for the menstruating woman and the woman experiencing postnatal bleeding to omit the fast, and they make up for them by way of *qada'*.

That which invalidates the fast

There are two kinds of factors that invalidate the fast: that which necessitates only to make up for the missed fast by way of *qada'*, and that which invokes *qada'* as well as an expiation (*kaffarah*).

That which invokes qada' only are three:

1. When the one who is fasting eats something that does not usually give nourishment nor medication, such as a stone, ■ pit or cotton, etc.
2. When the one who is fasting eats something that does give nourishment or medication, due to a legal excuse such as illness, travelling or coercion.
3. When the one who is fasting fulfils sexual desire deficiently, such as one who pursues sexual activity in other than the vagina and he ejaculates.

That which invokes qada' and expiation are two:

1. When the one who is fasting deliberately, and without legal excuse, eats something that gives nourishment or medication.
2. When the one who is fasting fulfils complete sexual desire, being deliberate and not coerced.

Expiation (*kaffarah*)

Whoever deliberately invalidates a due fast in the month of Ramadan, expiation is obligatory on him; which ■ to free a slave, even if he is non-Muslim, and if he does not find that, then to fast for two months consecutively. If he invalidates one day during that time, it is obligatory on him to start afresh for breaking the sequence. If he is unable to fast, then he feeds sixty needy persons. The expiation is incumbent in this mentioned order.

When feeding sixty needy persons, it suffices to be the average quality of what he would feed his own family so that they are satiated with one day's lunch and supper, two day's lunches, or two day's suppers, or one day's post-dusk meal (*yfiat*) and one pre-dawn meal, or he may provide each poor person with one-half *sa'* of wheat or its price, or one *sa'* of barley, dates or currants.¹

Logic behind expiation

The wisdom behind expiation (*kaffarah*) is to keep the Shari'ah from becoming an amusement and acting sacrilegiously against it. Likewise, it purifies the self of the Muslim from the effects of sins that one has committed without legal excuse. The basis of expiation can be found in the words of Allāh ﷻ:

إِنِ الْفَسْخَافُ بِذُنُوبِهِ الْعِصْيَانِ

"Verily, good deeds remove evil deeds." [11:114]²

¹ *Al-Makam al-Fiqhyah fi'l-Madhahib al-Arba'ah*.

² Qur'an, Surah Hud (11), verse 114.

Miscellaneous notes

1. If the one who is fasting eats, drinks or has sexual intercourse, forgettfully, his fast is not invalidated. The obligatory and supererogatory fasts are the same in this regard.¹
2. If one is involuntarily overcome with vomit, his fast is not invalidated, be the vomit a mouthful or more. The scholars are unanimous in this.² Similarly, if one causes himself to vomit less than a mouthful, his fast is not invalidated.³ If, however, he deliberately causes himself to vomit more than a mouthful, his fast is invalidated. He is required to make up for it by way of *qada'* only.⁴
3. If one swallows that which is stuck between his teeth, it does not invalidate the fast if it is a small amount, but if it is a large amount, then that does invalidate it. The chick-pea, and whatever is larger than it, is considered large, whereas anything less than that is considered small.⁵
4. The fast is not invalidated by nocturnal emissions (wet dream), by sniffing fragrances, by delaying the bathing for major ritual impurity (*janābah*) till the time that the sun has risen, even though one spends the whole day in the state of being major ritually impure (*junub*). The fast is not invalidated by the entry of dust and flour particles, a fly or a mosquito, which is unintentional from him.
5. It is incumbent on the one whose due fast of Ramaḍān is invalidated to observe abstinence for the remainder of the day out of reverence for the sanctity of the month of Ramaḍān. However, the one whose fast, other than that due in Ramaḍān, is invalidated, such as that of a vow (*nadh*), expiation (*kaffarah*), fast of Ramaḍān performed to make up

¹ *Al-Fatawa al-Hindiyah* (ed. Fatawa al-Hindiyah).

² *Al-Jawāb al-Nayrah* (ed. Maḥabib al-Qudari).

³ *Nur al-Idārah*.

⁴ *Maḥabib al-Qudari*.

⁵ *Al-Fatawa al-Hindiyah* (ed. Fatawa al-Hindiyah).

the missed fast (*qada' Ramaḍān*), and the voluntary fast, it is not incumbent upon him to observe abstinence for the remainder of the day.¹

6. If a man sees someone who is fasting eating out of forgetfulness, and he believes that the one forgettfully eating has enough strength to enable him to complete the fast till night time, it would be preferable in that case for the former to remind the latter. If, however, the latter is weak in fasting being a man of old age, then it would be better for the overlooker not to inform him.²

That which is disapproved for the one fasting

The following matters are undesirable for the one who is fasting:

1. To taste something, unless it is done out of necessity. Thus, it is permitted for the woman to taste food so as to ascertain its salinity provided her husband is ill-tempered. A cook is the same as her in this case.
2. To chew something without legal justification. If it is done with a legal excuse, such as when a woman chews food for her infant when she does not find someone who, not being legally required to fast, would chew it for her, then there is no dislike in that. It is abhorred, however, to chew gum, if nothing of it reaches the stomach.
3. To kiss one's wife immoderately, and likewise to fondle immoderately, if one is unsure of himself being safe from ejaculation or sexual intercourse. But if he is secure from the possibility of ejaculation or sexual intercourse then it is not disapproved.
4. To accumulate saliva in one's mouth and then to swallow it is detested because it causes doubt.

¹ *Al-Makām al-Fiqhiyah fi'l-Maḥabib al-Ashab*.

² *Nur al-Idārah*.

5. To perform any action that one believes would weaken him during fasting, such as phlebotomy and cupping. However, if he believes it will not weaken him then it is not disapproved.

That which is not disapproved for the one fasting

The following matters are not undesirable for the one fasting:

1. To brush the teeth (*sindāh*) at any time of the day. In fact, brushing the teeth is sunnah, and it does not matter whether the toothstick is dry, fresh, soaked in water or not.
2. To rinse the mouth or the nose, even if one performs them outside of ablution.
3. To take a bath.
4. To seek coolness by wrapping cloth soaked in water around one's body, etc.
5. To apply kohl, etc., even if one feels its effect in the throat.
6. To oil one's moustache, because it contains nothing that is against fasting.

That which is recommended for the one fasting

The following matters are recommended for the one fasting:

1. To hasten the breaking of the fast (*fitr*) upon the certainty of sunset and prior to the prayer, based upon the statement of the Prophet ﷺ: "My followers (*ummah*) will remain in goodness so long as they hasten in breaking the fast (*fiḥr*) and delay the pre-dawn meal (*sahar*)."
2. The fast to be broken with something fresh and moist such as

¹ *Musnad Ahmad ibn Hanbal*, volume 5, page 147.

dates, or with something sweet, or with water. That with which one breaks the fast ought to be an odd number, three or more.

3. To make a supplication transmitted through tradition when breaking the fast. It is sunnah for one to say:

اللَّهُمَّ أَنْتَ صُومْتَ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَعَلَى رِزْقِكَ أَفْتَطِرْتُ وَصَوَّمْتُ
الْعَبْدُ مِنْ شَهْرِ رَجَبٍ وَصَلَّى تَوَكَّلْتُ فَافْخِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ

"O Allah! I fasted for You, and I believed in You, and I placed my trust with You, and I broke my fast with provisions made by You. And I intend to observe tomorrow's fast in the month Ramadān.

Hence, forgive me for my past and my future (sins)."

4. To take something for the pre-dawn meal even if it is a little, even a sip of water. Its timing begins with the end half of the night. It is always more excellent to delay the pre-dawn meal to such extent that one suspects the rising of *fajr*.

5. To restrain the tongue from futile talk. With regards to restraining it from prohibitions, such as backbiting and calumny, they are incumbent to abstain from at all times, and especially in Ramadān when they have been forbidden with further stringency.

6. To donate abundantly in charity and noble causes to close relatives, the poor and the destitute.

7. To occupy oneself, day and night, whenever it is possible for him, in seeking knowledge, reciting the Qur'ān, remembrance of Allāh ﷻ, and invoking blessings upon the Prophet ﷺ.



¹ *Al-Fatawa al-Hamawiyyah (al-Fatawa al-Hindiyah)*.

Section on Retreat (*'itikaf*)

'itikaf (retreat) literally means 'to adopt and remain upon something'. In Islamic legal terminology, it is 'to take up residence with the intention of retreat (*'itikaf*) in a masjid in which congregations are practically held for the five daily prayers'. As far as a woman is concerned, she adopts retreat in the prayer area of her home, and that is the spot she specifies for prayer.

The legal position of the retreat is established from the Book of Allah ﷻ. Allah ﷻ says:

وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ

"When you are in retreat in the masjid." [2:187]¹

It is also established by the Sunnah, for Sayyidah 'Ā'ishah [ra] reports: "The Prophet ﷺ would adopt the retreat in the last ten days of Ramaḍān, until Allah ﷻ caused him to die. Thereafter, his wives would adopt the retreat after him."²

Retreat is one of the most noble of acts if performed with sincerity for the sake of Allah ﷻ. From its characteristics is that it frees the heart from worldly affairs, it surrenders the self to the Lord ﷻ and binds one to worshipping Him in His house (i.e. the masjid). The student of 'Abdullāh ibn 'Abbās [ra], namely 'Aṭā' ibn Abi Rihāh stated: "The likeness of the one who has adopted retreat (*mu'takif*) is like a man who remains for a need at the door of a king. The one who has adopted retreat is practically saying: "I will not move [from here] until I am forgiven [of my sins]."³

Types of retreat

There are three types of retreat:

¹ Qur'ān, Surah al-Baqarah (2), verse 187.

² *Sahih al-Bukhari*, chapters on *'itikaf*.

³ *Maḥabir* [Rasūl, Sharh Nawā al-Iḥkām].

1. Incumbent (*Wājib*):

This is the vowed retreat. Whoever vows (*nadh*) to perform a retreat, it becomes incumbent upon him, i.e. to say: "If Allah ﷻ cures my so-and-so ill person, I will adopt retreat as such."

2. Emphatic Sunnah:

This is a communal (*kiṭā'ah*) emphatic sunnah in the last ten days of Ramaḍān.

3. Preferred (*Mustaḥabb*):

This is the retreat adopted other than those above, and that is when one enters the masjid with the intention of adopting retreat without rendering it incumbent upon himself. He remains as one in retreat (*mu'takif*) for as long as he remains there, even if that is a brief moment, and when he leaves, his retreat ends.¹

Note: Fasting is a condition for the validity of the incumbent and the sunnah retreat. It is also a condition to be pure from menstruation and postnatal bleeding, for fasting is not applicable to those experiencing them. It is not a condition to fast during the preferred type of retreat, and nor is it a condition to be pure from menstruation and postnatal bleeding.²

Reasons permitting exiting the masjid

The excuses that allow the one who has adopted retreat to leave the masjid are of three types:

1. *Natural Excuses:* Such as for urination, defecation or when one is in a state of major ritual impurity due to nocturnal emission when taking a bath in the masjid is not possible.

2. *Legal Excuses:* Such as exiting to perform Friday prayer in another masjid, provided that Friday prayers are not held in the masjid where one has adopted the retreat.

¹ *Al-Jawharat al-Nayyirah* 'ala *Mubḥarar al-Qadiri*.

² *Kitaḥ al-Fiqh* 'ala *Ta'ḥḍīb al-Arba'ah*.

3. *Excuse of Urgency*: Such as fear for one's life or his property if he continues to remain in that masjid, and likewise is the case if the masjid is in danger of collapsing. One leaves on the condition that he immediately goes to another masjid intending to continue with the retreat.

That which invalidates retreat

Retreat is invalidated by any of the following acts:

1. Sexual intercourse, whether it is deliberate or out of forgetfulness, even if no ejaculation occurs. Allāh ﷻ says:

وَلَا تُبَٰسِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَٰجِدِ
يَا أَيُّهَا الَّذِينَ آمَنُوا فَلَا تُفَرِّقُوا

"And do not approach your wives intimately (at any time) while you are in retreat in the masjids. These are the limits of Allāh, so do not go near (transgressing) them." [2:187]¹

With regards to those acts that cause one to incline towards sexual intercourse, such as kissing with desire, embracing, etc., they do not invalidate retreat unless ejaculation occurs. Nevertheless, it is forbidden for the one who adopts retreat to perform those acts of sexual inclination with desire. The ejaculation of semen by mere thought, looking or nocturnal emission does not invalidate retreat.²

2. Exiting the masjid. There are two situations regarding exiting the masjid for the one who has adopted retreat:

- a. When the seclusion is incumbent due to a vow, then in such circumstances it is not permitted for him to exit the masjid at all. Whoever exits, with the exception of having a valid excuse, his retreat stands void. The legal

¹ Qur'an, Surah al-Baqarah (2), verse 187.
² *Kutub al-Fiqh al-Tamimah* of al-Ash'ari.

ruling regarding the communal emphatic sunnah retreat is the same.

- b. If the seclusion is optional, then in such circumstances it would not call for any objection if exiting the masjid, even without an excuse, because there is no time specific for the exit to end the retreat.

3. Retreat is nullified by unconsciousness and insanity.

Disliked aspects of retreat

The following are severely repugnant (*makrūh takharrim*) in retreat:

1. To adopt silence if one believes it to be a means of gaining proximity with Allāh ﷻ, but if that is not his belief then it is not disliked. Though, adopting silence in order to refrain from committing sins of the tongue is one of the greatest forms of worship.
2. To bring merchandise into the masjid to sell. A mere contract of sale, however, is permitted for articles of need for oneself or one's family, so long as the goods are not presented in the masjid, contrary to the contract for commercial purposes and trade, which is not permitted.

Etiquettes of retreat

1. To speak not but of good.
2. To select the most noble of masjids. They are Masjid Harām in Makkah, Masjid Nabawī in Madinah, and then Masjid Aqṣā in Jerusalem, respectively, for the one who resides there, followed by a congregational central masjid.

3. To make supererogatory worship in abundance, to occupy oneself in recitation of the Qur'an, of the noble *ḥadīth*, in seeking knowledge and in teaching it, etc.



Zakaḥ (Almsgiving)

Zakaḥ (almsgiving) literally means 'to purify' and 'to develop'. In Islamic legal terminology, it is 'the transfer of ownership of specific property to one who is entitled to it, under specific conditions'.

Legal ruling of *zakaḥ*

Zakaḥ is one of the five pillars of Islam. It is a personal obligation (*farḍ 'ayn*) upon each individual in whom the conditions are found. Allāh ﷻ says:

تَأْتُوا الصَّلَاةَ وَإِذَا كُنْتُمْ لِلدُّعَاءِ
وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٢٥﴾

"Then establish the prayer, and pay the *zakaḥ*, and obey Allāh and His Messenger. And Allāh is well Aware of what you do." [8:25]

Allāh ﷻ also says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طِبْعِ مَا كَسَبْتُمْ
لَكُمْ مِنَ الْأَرْضِ

¹ *Qur'an*, Surah al-Muḍallah (98), verse 13.

"O you who believe! Spend (in the way of Allah) out of the good things that you have earned, and out of what We have produced for you from the earth." [2:267]

Allah's Messenger Muhammad ﷺ stated: "Islam is established on five (pillars): the testimony that there is no god but Allah and that Muhammad is His Messenger, establishing the prayer, paying the *zakah*, performing the *hajj*, and fasting in Ramadan."

Zakah was prescribed in the second year after migration (*hijrah*, AH). It is incumbent to pay it immediately; one becomes sinful for delaying it without justification and his testimony as a witness is rejected. *Zakah* is not obliged upon the Prophets [a] for all that they own is a religious endowment (*waqf*) on their own behalf.

It is permitted to hasten paying the *zakah* prior to the passing of the year, even several years prior, provided one owns the minimum amount (*nisab*) for which he is hastening the payment of *zakah*.

Wisdom of *zakah*

The following reasoning lies behind the obligation of *zakah*:

1. To purify the self from the vileness of stinginess and greed.
2. To console the poor and to fulfil the needs of the destitute, the unfortunate and the underprivileged.
3. To pursue acts of public welfare, upon which the lifeline and prosperity of the Muslim Ummah rests.
4. To restrict the accumulation of wealth with a few rich people, and in the hands of a few merchants and careerists, so that the wealth is not restricted to a specific group, nor the riches remaining amongst the wealthy only.

¹ Qur'an, Surah al-Baqarah (2), verse 267.

² *Sahih al-Bukhari*, book of *Zakah*.

³ *Hisayul al-Jahiz al-Mawridi* 'Zakah'.

Supplicating for the one who pays *zakah*

It is preferable, when receiving *zakah*, to supplicate ■ favour of the one who is paying *zakah*. For Allah ﷻ says:

حَدِّثْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ

"(O Prophet!) Take alms from their wealth, so that you purify them and sanctify them thereby; and pray on their behalf. Certainly, your prayers are a (means of) consolation to them." [9:103]

Moreover, the Prophet ﷺ supplicated in favour of a man who sent a beautiful she-camel as *zakah*, saying: "O Allah! Bless him and his she-camel."

Imām al-Shafi'i stated that it is sunnah for the Imām that when he receives alms, he prays for the donor saying:

أَجْرَكَ اللَّهُ فِيْمَا أَطْعَمْتَ وَبَارَكَ لَكَ فِيْمَا أَقْبَضْتَ

"May Allah reward you for what you have donated, and may He bless you for what you retain."

Encouragement to pay *zakah*

Allah ﷻ says:

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مِمَّا لِنَفْسِهِمْ وَأَلْفَافٌ مِمَّا لِنَفْسِهِمْ وَأَلْفَافٌ مِمَّا لِنَفْسِهِمْ

"And those in the wealth of whom is a recognised right for the (needy)

¹ Qur'an, Surah al-Tawbah (9), verse 103.

² *Sunan al-Nasai* I, book of *Zakah*.

³ *Fiqh al-Syama*.

seeker and the one who is deprived." [70:24-25]

Allah ﷻ also says:

الَّذِينَ إِن مَنَّكَ فِي الْأَرْضِ فَأَوَّارُوا الضُّلَّةَ وَاتَّبَعُوا الرَّكْبَ وَأَمْرُهُمْ أَنْتَ تَعْلَمُ
عَنِ النَّسْكِ وَلِلَّهِ عِيبَةُ الْأُمُورِ ⑤

"(They are) Those who, if we empower them in the land, they establish the prayer and give the *zakah*, enjoin the right and forbid the wrong. With Allah rests the end of (all) affairs." [22:43]

Allah's Messenger ﷺ said: "Whoever gives in charity equal to one date from his pure earnings, and Allah does not accept but (only) pure earnings, then certainly Allah accepts it with His (divine) Hand, then He raises it on behalf of its owner, just like any one of you rears his foal, until it becomes equal to a mountain."¹

In another prophetic narration it states: "...until that morsel becomes equal to Mount Uhud."²

Warning against non-payment of *zakah*

Allah ﷻ says:

وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْأَفْضَةَ وَلَا يُبْذِرُوهَا فِي سَبِيلِ
اللَّهِ فَيَكْتُمُونَ بِهَا آيَاتِ اللَّهِ يَكْفُرُونَ ⑤ يَوْمَ يُخَيَّرُ اللَّهُ النَّاسَ فِي ثَمَرِهِمْ أَوْ يُكُونُ
بِهِمْ حُجَابًا وَنُفِخَ فِي الصُّورِ هَذَا مَا كُنْتُمْ لَا تَعْلَمُونَ ⑥
كُنْتُمْ كَافِرُونَ ⑦

¹ *Qur'an*, Surat al-Ma'idah (70), verses 24-25.

² *Qur'an*, Surat al-Haqq (22), verse 41.

³ *Sahih al-Bukhari*, book of *Zakah*.

⁴ *Sunan al-Tirmidhi*, book of *Zakah*.

ZAKAH (ALMSGIVING)

"And those who hoard gold and silver and spend it not in the way of Allah, announce unto them a painful punishment. On the Day when that (wealth) will be heated in the Fire of Hell, and with it will be branded their foreheads, their flanks, and their backs. This is that (treasure) which you buried for yourselves; now taste what (treasures) you withheld." [9:34-35]

Allah ﷻ also says:

وَلَا يَحْسَبَنَّ الَّذِينَ يَتَكَبَّرُونَ بِمَا عَالَتْهُمْ أَيْدِيهِمْ أَنْهُمْ هُمُ الْمُفْسِدُونَ
لَهُمْ عَذَابٌ عَظِيمٌ ⑤ يَوْمَ يُخَالِصُونَ مَا فَجَّرُوا بِهٖ يَوْمَ الْقِيَامَةِ ⑥

"And those who are miserly with what Allah has given to them from His grace, they should never consider that this is better for them. Rather this miserliness is worse for them. They will be made to wear a collar around their necks twisted out of the wealth they were miserly about on the Day of Judgement." [3:180]

Allah's Messenger ﷺ has stated:

1. "To whomever Allah has bestowed wealth and he does not pay its *zakah*, it will appear on the Day of Judgement as a smooth-headed poisonous male snake with two black spots over its eyes, that will be placed around his neck. It will grab his jaws and say: "I am your wealth, I am your treasure." It will then recite: "And those who are miserly..." [3:180]."

2. "Every owner of wealth who does not fulfil his due, his wealth will appear on the Day of Judgement as a smooth-headed poisonous male snake, who will follow him with its mouth open. When it approaches him, he will run from it, and thus it will call to him: "Take your wealth that you had concealed for I am in no need of it." When (the owner) sees

¹ *Qur'an*, Surat al-Tawbah (9), verses 34-35.

² *Qur'an*, Surat Al-Imran (3), verse 180.

³ *Sahih al-Bukhari*, book of *Zakah*.

no way out, he will enter his hand into its mouth, and it will chew it like the chewing of a bull.”

3. Two women came to the Prophet ﷺ and ■ their hands were gold bracelets. Allāh's Messenger ﷺ asked them: “Do you wish for Allāh to make you wear bracelets of fire on the Day of Judgement?” They replied: “No.” The Prophet ﷺ then said: “Then pay the dues (i.e. *zakah*) of what is in your hands.”

Ruling ■ one who refuses ■ pay *zakah*

Whoever refuses to pay *zakah* denying and rejecting its obligatory nature is a disbeliever. Whoever refuses to pay it out of miserliness whilst acknowledging its obligation is a sinner, and from him it is acquired forcefully whilst being reprimanded with discretionary punishment (*al-zir*) through the due process of law. If he physically fights for non-payment, he is fought against until he surrenders to the command of Allāh ﷻ and pays *zakah*.

It is reported by Abū Hurayrah [ra] that when Allāh's Messenger ﷺ passed away and it was (the time of) Abū Bakr [ra], some of the Arabs left the folds of Islām. ‘Umar [ra] said: “How will you fight the people when Allāh's Messenger ﷺ stated: ‘I have been commanded to fight against the people until they say *lā ilāha illa Allāh*. Thus, whoever says that, his wealth and his life are safe from me, except any legal right, and his accountability is with Allāh ﷻ.” Abū Bakr [ra] replied: “By Allāh! I will fight against whoever makes any distinction between the prayer (*ṣalāh*) and *zakah*. *Zakah* is the right of property. By Allāh! If they deny me (as much as) a she-goat [it has also been reported as a fether] which they would pay to Allāh's Messenger ﷺ, I will surely fight them for their refusal.”

‘Umar [ra] then said: “By Allāh! That (steadfastness) was only because Allāh had expanded the chest of Abū Bakr, and I realised that it was the truth.”

¹ *Sahih Muslim*, book of *Zakah*.

² *Musnad Ahmad ibn Hanbal*, volume 2, page 178.

³ *Sahih al-Bukhari*, book of *Zakah*.

Conditions for the obligation of *zakah*

The following have been stipulated for *zakah* to be obligatory.

1. To be Muslim. *Zakah* is not enjoined on non-Muslims.
2. To be free. It is not enjoined on a slave, even if he is a *mukātab* (one who has contracted with his master to purchase his freedom).
3. To be an adult. It is not enjoined on the wealthy minor.
4. To be sane. It is not enjoined on the insane.
5. To have complete ownership (possession). The property should be in one's possession, so if one owns something but does not possess it, *zakah* is not due on it, such as the marriage payment (*mahr*) of a woman prior to its possession.

6. Having the *niṣāb* for *zakah*. This is what the Lawgiver has fixed as a standard for the obligation of *zakah*. It is such that is free from debts and basic requirements.¹ The *niṣāb* varies with the disparity in the property of the *zakah* payer; its details will follow when we describe each category on which *zakah* is due.

7. Passing of a lunar year. It is a requirement for the *niṣāb* to be complete at both ends of the year, irrespective of whether it remained complete during the year or not. For *zakah* in crops and fruits, the passing of a year is not a condition.

Notes:

1. *Zakah* is not obliged on the property of the child or the insane, and their guardians are not demanded to take it out ■

¹ Such ■ clothes, residential buildings, home furniture, riding animals, weaponry in regular use, and books of knowledge for their users provided they are not for trade. Likewise, *zakah* is not obligatory on gems and tools of manufacture, provided they are not for trade.

from their property, because it is mere worship, and the child and the insane are not commanded to offer it.

2. The payment of *zakaḥ* is not permitted except with an associated intention for payment, or associated intention for the disposal of the obligatory amount of *zakaḥ*. Whoever gives all his wealth away as *sadaqah* (charity) and does not make the intention of *zakaḥ*, his obligation of the payment of *zakaḥ* will have been fulfilled.¹

3. The knowing of the poor person that it is *zakaḥ* is not a condition. In fact, if one gives something to his recipient and calls it a gift (*hibah*) or a loan (*qarḍ*) but intends by it *zakaḥ*, it is valid.²

Zakaḥ on gold

There is no *zakaḥ* on gold until it reaches twenty *dinars* (gold coins).³ When the amount reaches twenty *dinars* and a year passes on it, then a quarter of a tenth,⁴ i.e. one-half of a *dinar* is payable on it, ■ *zakaḥ*. There is no *zakaḥ* on the excess until it reaches four *dinars*, on which there is one *dirham* (silver coin) payable as *zakaḥ*. This is because the Sharī'ah reckons one *dinar* equal to ten *dirhams*, which is a statement of Imām Abū Hanūfah, whereas with the Ṣāhibayn it is incumbent to pay on any excess over twenty accordingly.⁵

Zakaḥ on silver

There is no *zakaḥ* on silver until it reaches two hundred *dirhams*.⁶ When the amount reaches two hundred *dirhams* and a year passes on it, then five *dirhams* are payable on it as *zakaḥ*. There is no *zakaḥ*

on the excess until it reaches forty *dirhams*, on which there is one *dirham* plus the five payable ■ *zakaḥ*. Thereafter, ■ every forty *dirhams* there is one *dirham* payable. This is according to Imām Abū Hanūfah, whereas the Ṣāhibayn stated: "Whatever exceeds beyond two hundred *dirhams*, its *zakaḥ* is due accordingly."

Note: If the predominant portion of the coin is silver, then it comes under the ruling of silver, but if the predominant portion is an amalgam, then it comes under the ruling of commodities (*urūd*).⁷

Zakaḥ on stock

Zakaḥ is due on merchandise (*urūd al-tijārāh*) when its value reaches the *nisāb* of gold or silver. It is valued according to whichever of the two (i.e. gold or silver) is more beneficial to the poor and destitute.⁸

Note: When one owns the *nisāb* at the beginning of the year, and then it profits during the course of the year, or he acquires wealth from means other than trade such as inheritance or gift, all of that wealth is merged with the *nisāb* and he pays *zakaḥ* from the entire amount when the year is complete according to the *nisāb*.⁹

Zakaḥ on camels

There is no *zakaḥ* on camels until they reach five free-grazing camels¹⁰ and a year passes over them, then there is one goat¹¹ due for them, all the way up to having nine such camels. When they reach ten camels up to fourteen camels, there are two goats due for them. When they reach fifteen camels up to nineteen camels, there are three goats due for them. When they reach twenty camels up ■ twenty-four camels, there are four goats due for them. When they reach twenty-five camels up to thirty-five camels, there is one *baṭi*

¹ *Mukhtasar al-Qadiri*.

² *Nasr al-Ishāh*.

³ Twenty *dinars* equal the weight of 87.27 grammes (which places one *dinar* ■ 4.36 grammes).

⁴ The Arabic term used is *nab' al-shabr* (one-quarter of a tenth), which equates one-tenth, or 2%, the standard amount of payable *zakaḥ*.

⁵ *Al-Jawharat al-Nayyirah 'ala Mukhtasar al-Qadiri*.

⁶ Two hundred *dirhams* equal the weight of 610.9 grammes (which places one *dirham* at 305 grammes). [M.I.H. Pizzardi]

⁷ *Mukhtasar al-Qadiri*.

⁸ *Mukhtasar al-Qadiri*.

⁹ *Al-Ishāh 'ala Fighiyah al-Madārib al-Ahwal*.

¹⁰ Free-grazing (*al-ṭimāh*) ■ that which is left to graze openly in the wild and it is not snail-foot.

¹¹ The goat is to be one-year old, which has entered its second year.

makhād due for them. When they reach thirty-six camels up to forty-five camels, there is one *binī labān*¹ due for them. When they reach forty-six camels up to sixty camels, there is one *biqqaḥ* due for them. When they reach sixty-one camels up to seventy-five camels, there is one *jadhā'ah* due for them. When they reach seventy-six camels up to ninety camels, there are two *binī labān*s due for them. When they reach ninety-one camels up to one hundred and twenty camels in possession, there are two *biqqaḥ*s due for them.

Therefore, the obligation is refreshed. Thus, for five camels over one hundred and twenty, there is one goat with the two *biqqaḥ*s. For ten camels over one hundred and twenty, there are two goats with the two *biqqaḥ*s. For fifteen camels over one hundred and twenty, there are three goats with the two *biqqaḥ*s. For twenty camels over one hundred and twenty, there are four goats with the two *biqqaḥ*s. For one hundred and forty-five camels, there is one *binī makhād* with the two *biqqaḥ*s. For one hundred and fifty camels, there are three *biqqaḥ*s.

Therefore, the obligation is refreshed again. Thus, for five camels over one hundred and fifty, there is one goat with the three *biqqaḥ*s. For ten, there are two goats. For fifteen, there are three goats. For twenty, there are four goats with the three *biqqaḥ*s. For one hundred and seventy-five camels, there is one *binī makhād* with the three *biqqaḥ*s. For one hundred and eighty-six camels, there is one *binī labān* with the three *biqqaḥ*s. When they reach one hundred and ninety-six up to two hundred camels, then for them there are four *biqqaḥ*s. If one wishes he may pay four *biqqaḥ*s for the two hundred on the basis of one *biqqaḥ* for every fifty camels, or if he wishes he may pay five *binī labān*s on the basis of one *binī labān* for every forty camels.²

Therefore, the obligation is refreshed continuously, just as it is

¹ *Binī makhād* is a one-year old she-camel, which has entered its second year.

² *Binī labān* is a two-year old she-camel, which has entered its third year.

³ *biqqaḥ* is a three-year old she-camel, which has entered its fourth year.

⁴ *Jadhā'ah* is a four-year old she-camel, which has entered its fifth year.

⁵ *Al-Furqan* al-*Al-Hamīd* (al-Furqan al-Hamīd).

refreshed for the fifty that come after the one hundred and fifty.¹

Note: There is no *zakāh* due on horses, mules, donkeys, leopards and trained dogs unless they are for trade. If they are for trade, their legal ruling will be that of commercial goods which is reckoned if their value reaches the *nisāb*.

Zakāh ■ COWS

There is no *zakāh* on cows until they reach thirty free-grazing cows and a year passes over them, when there is one *tabī'ah* or one *tabī'ah* due as *zakāh* for them. When they reach forty, there is one *musinn* or one *musinn* due for them. When they exceed forty until sixty the obligation is relative, according to Imam Abū Hanīfah. The Ṣāhibayn, however, stated: "There is nothing in the excess until they reach sixty, wherein there are two *tabī'ah* or *tabī'ah*."

If they exceed beyond that number of sixty, for every thirty there is one *tabī'* or *tabī'ah*, and for every forty there is one *musinn* or *musinn*. Thus, for seventy cows there is one *musinn* and one *tabī'*, for eighty there are two *musinn*s, for ninety there are three *tabī'*s, for one hundred there is one *musinn* and two *tabī'*s, and for one hundred and ten there are two *musinn*s and one *tabī'*, and so forth. Buffaloes and cows are the same in this regard.

Zakāh on goats

There is no *zakāh* on less than forty goats. When there are forty free-

¹ This means that there is a *binī makhād* for 35 camels over 150 (including 150) until 175, when it becomes a *binī labān* until 200, when it becomes a *biqqaḥ* until 225. It will likewise continue with a *binī makhād*, then a *binī labān* and then a *biqqaḥ*; this is the explanation of 'as it is refreshed for the 50 that come after the 150'. One must be cautious between this and the first repetition that takes place after 120 as there is no *binī labān* due for the lack of the *nisāb* for it. When it increases by 25 over the 120, the entire amount becomes 145, which is the *nisāb* to pay a *binī makhād* with a *biqqaḥ*. When it increases by 5, it becomes 150, for which a *biqqaḥ* is due as a *biqqaḥ* is payable for every 50 camels. (cf. *Jasharāt al-Nayrāb* 'alā *Al-Hikmah al-Uḍḍiyyah*)

² *Tabī'* is a one-year old male calf, which has entered its second year, and a *tabī'ah* is a one-year old female calf, which has entered its second year.

³ *Musinn* is a two-year old male calf, which has entered its third year, and a *musinnah* is a two-year old female calf, which has entered its third year.

grazing goats and a year passes over them, there is one goat due as *zakib* in them, all the way until one hundred and twenty goats. When they exceed by one, there are two goats for them, until two hundred. When they exceed by one, there are three goats for them. When they reach four hundred, there are four goats for them. For every hundred after that there is one goat. Sheep and goats are the same in this regard.

Zakab on crops and fruits

There is no *zakaḥ* on the produce of *kharij* land (which is duly taxed). On land that has been irrigated by rain or by water that flows to land from canals, etc., there is *'ushr* (one-tenth, 10%) as *zakaḥ* on its produce of crops and fruits. And on land that is irrigated using buckets, etc., there is half of *'ushr* (one-twentieth, 5%) as *zakaḥ* on its produce.¹

Section ■ Those Entitled to Receive *Zakāh*

One should know that those entitled to *zakkāb* are of eight categories, based upon the statement of Allāh ﷻ:

إِنَّمَا أَصْنَعَنَّ لِلْفَاسِقِينَ وَالْمُسْكِرِينَ وَالْعَمِلِينَ عَلَيْهَا
وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْفَرِيعِينَ وَفِي سَبِيلِ اللَّهِ وَفِي السَّبِيلِ
قَرِيبَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥﴾

"Zakat is only for the poor, and for the destitute, and for those who administer it, and for those whose hearts are intended to be inclined (to the Truth), and for the freeing of slaves, and for those in debt, and in the way of Allah, and for the traveller. This is a commandment from Allah, and Allah is all-Knowing, all-Wise." [9:60]²

¹ *Alphabetum Aegyptiacum* by M. Lebribe et al. Paris, 1846.

¹ *Uyudn, Sūrai al-Tawbah* {9}, verse 60.

2. *The poor.* He is one who owns less than the *niṣab*. To give in charity to a poor scholar ■ more excellent than to give in charity to an ignorant poor person.’

2. *The destitute:* He is one who does not own anything at all. He needs to beg for food or for articles to cover his body. It is permissible for him to ask for *zakah*.

- 3- *Those who administer zakāh*: One who is employed to administer *zakāh* and is appointed by the authorities in order to acquire alms. It includes the *zakāh* officer, those who work to collect it or to administer it, and its data entry officers. They may be paid wages for their work even if they are wealthy because they have devoted themselves for this work and hence require remuneration. It is, however, impermissible to seek remuneration if the worker is from the Hashimi family due to protecting the relation of closeness to Allah's Messenger ﷺ from the dirt of wealth.

4. *Those whose hearts are to be inclined (to the Truth). They are of three types:*⁴

- a. Those whom Allah's Messenger ﷺ intended to win over in order so that they would incline towards the truth and become Muslim.
- b. Those who would become Muslim but with weak faith, so the Prophet ﷺ would give to them in order to strengthen their faith in Islam.
- c. Those who would be given in order to safeguard the believers from their mischief.

Note: The category of 'those whose hearts are to be inclined (to the Truth)' has lapsed due to the spread of Islam, for Allāh ﷻ has honoured Islam and rendered it independent of

'Al-Durr al-Mukhlid Sharb Tamwar al-Ahlat.

At-Faced not at: Aka m e t n y u b (at-Faced not at: H m d y u b).

1. Khab al-Fayy al-¹ al-² al-³ al-⁴ al-⁵ al-⁶ al-⁷ al-⁸ al-⁹ al-¹⁰ al-¹¹ al-¹² al-¹³ al-¹⁴ al-¹⁵ al-¹⁶ al-¹⁷ al-¹⁸ al-¹⁹ al-²⁰ al-²¹ al-²² al-²³ al-²⁴ al-²⁵ al-²⁶ al-²⁷ al-²⁸ al-²⁹ al-³⁰ al-³¹ al-³² al-³³ al-³⁴ al-³⁵ al-³⁶ al-³⁷ al-³⁸ al-³⁹ al-⁴⁰ al-⁴¹ al-⁴² al-⁴³ al-⁴⁴ al-⁴⁵ al-⁴⁶ al-⁴⁷ al-⁴⁸ al-⁴⁹ al-⁵⁰ al-⁵¹ al-⁵² al-⁵³ al-⁵⁴ al-⁵⁵ al-⁵⁶ al-⁵⁷ al-⁵⁸ al-⁵⁹ al-⁶⁰ al-⁶¹ al-⁶² al-⁶³ al-⁶⁴ al-⁶⁵ al-⁶⁶ al-⁶⁷ al-⁶⁸ al-⁶⁹ al-⁷⁰ al-⁷¹ al-⁷² al-⁷³ al-⁷⁴ al-⁷⁵ al-⁷⁶ al-⁷⁷ al-⁷⁸ al-⁷⁹ al-⁸⁰ al-⁸¹ al-⁸² al-⁸³ al-⁸⁴ al-⁸⁵ al-⁸⁶ al-⁸⁷ al-⁸⁸ al-⁸⁹ al-⁹⁰ al-⁹¹ al-⁹² al-⁹³ al-⁹⁴ al-⁹⁵ al-⁹⁶ al-⁹⁷ al-⁹⁸ al-⁹⁹ al-¹⁰⁰ al-¹⁰¹ al-¹⁰² al-¹⁰³ al-¹⁰⁴ al-¹⁰⁵ al-¹⁰⁶ al-¹⁰⁷ al-¹⁰⁸ al-¹⁰⁹ al-¹¹⁰ al-¹¹¹ al-¹¹² al-¹¹³ al-¹¹⁴ al-¹¹⁵ al-¹¹⁶ al-¹¹⁷ al-¹¹⁸ al-¹¹⁹ al-¹²⁰ al-¹²¹ al-¹²² al-¹²³ al-¹²⁴ al-¹²⁵ al-¹²⁶ al-¹²⁷ al-¹²⁸ al-¹²⁹ al-¹³⁰ al-¹³¹ al-¹³² al-¹³³ al-¹³⁴ al-¹³⁵ al-¹³⁶ al-¹³⁷ al-¹³⁸ al-¹³⁹ al-¹⁴⁰ al-¹⁴¹ al-¹⁴² al-¹⁴³ al-¹⁴⁴ al-¹⁴⁵ al-¹⁴⁶ al-¹⁴⁷ al-¹⁴⁸ al-¹⁴⁹ al-¹⁵⁰ al-¹⁵¹ al-¹⁵² al-¹⁵³ al-¹⁵⁴ al-¹⁵⁵ al-¹⁵⁶ al-¹⁵⁷ al-¹⁵⁸ al-¹⁵⁹ al-¹⁶⁰ al-¹⁶¹ al-¹⁶² al-¹⁶³ al-¹⁶⁴ al-¹⁶⁵ al-¹⁶⁶ al-¹⁶⁷ al-¹⁶⁸ al-¹⁶⁹ al-¹⁷⁰ al-¹⁷¹ al-¹⁷² al-¹⁷³ al-¹⁷⁴ al-¹⁷⁵ al-¹⁷⁶ al-¹⁷⁷ al-¹⁷⁸ al-¹⁷⁹ al-¹⁸⁰ al-¹⁸¹ al-¹⁸² al-¹⁸³ al-¹⁸⁴ al-¹⁸⁵ al-¹⁸⁶ al-¹⁸⁷ al-¹⁸⁸ al-¹⁸⁹ al-¹⁹⁰ al-¹⁹¹ al-¹⁹² al-¹⁹³ al-¹⁹⁴ al-¹⁹⁵ al-¹⁹⁶ al-¹⁹⁷ al-¹⁹⁸ al-¹⁹⁹ al-²⁰⁰ al-²⁰¹ al-²⁰² al-²⁰³ al-²⁰⁴ al-²⁰⁵ al-²⁰⁶ al-²⁰⁷ al-²⁰⁸ al-²⁰⁹ al-²¹⁰ al-²¹¹ al-²¹² al-²¹³ al-²¹⁴ al-²¹⁵ al-²¹⁶ al-²¹⁷ al-²¹⁸ al-²¹⁹ al-²²⁰ al-²²¹ al-²²² al-²²³ al-²²⁴ al-²²⁵ al-²²⁶ al-²²⁷ al-²²⁸ al-²²⁹ al-²³⁰ al-²³¹ al-²³² al-²³³ al-²³⁴ al-²³⁵ al-²³⁶ al-²³⁷ al-²³⁸ al-²³⁹ al-²⁴⁰ al-²⁴¹ al-²⁴² al-²⁴³ al-²⁴⁴ al-²⁴⁵ al-²⁴⁶ al-²⁴⁷ al-²⁴⁸ al-²⁴⁹ al-²⁵⁰ al-²⁵¹ al-²⁵² al-²⁵³ al-²⁵⁴ al-²⁵⁵ al-²⁵⁶ al-²⁵⁷ al-²⁵⁸ al-²⁵⁹ al-²⁶⁰ al-²⁶¹ al-²⁶² al-²⁶³ al-²⁶⁴ al-²⁶⁵ al-²⁶⁶ al-²⁶⁷ al-²⁶⁸ al-²⁶⁹ al-²⁷⁰ al-²⁷¹ al-²⁷² al-²⁷³ al-²⁷⁴ al-²⁷⁵ al-²⁷⁶ al-²⁷⁷ al-²⁷⁸ al-²⁷⁹ al-²⁸⁰ al-²⁸¹ al-²⁸² al-²⁸³ al-²⁸⁴ al-²⁸⁵ al-²⁸⁶ al-²⁸⁷ al-²⁸⁸ al-²⁸⁹ al-²⁹⁰ al-²⁹¹ al-²⁹² al-²⁹³ al-²⁹⁴ al-²⁹⁵ al-²⁹⁶ al-²⁹⁷ al-²⁹⁸ al-²⁹⁹ al-³⁰⁰ al-³⁰¹ al-³⁰² al-³⁰³ al-³⁰⁴ al-³⁰⁵ al-³⁰⁶ al-³⁰⁷ al-³⁰⁸ al-³⁰⁹ al-³¹⁰ al-³¹¹ al-³¹² al-³¹³ al-³¹⁴ al-³¹⁵ al-³¹⁶ al-³¹⁷ al-³¹⁸ al-³¹⁹ al-³²⁰ al-³²¹ al-³²² al-³²³ al-³²⁴ al-³²⁵ al-³²⁶ al-³²⁷ al-³²⁸ al-³²⁹ al-³³⁰ al-³³¹ al-³³² al-³³³ al-³³⁴ al-³³⁵ al-³³⁶ al-³³⁷ al-³³⁸ al-³³⁹ al-³⁴⁰ al-³⁴¹ al-³⁴² al-³⁴³ al-³⁴⁴ al-³⁴⁵ al-³⁴⁶ al-³⁴⁷ al-³⁴⁸ al-³⁴⁹ al-³⁵⁰ al-³⁵¹ al-³⁵² al-³⁵³ al-³⁵⁴ al-³⁵⁵ al-³⁵⁶ al-³⁵⁷ al-³⁵⁸ al-³⁵⁹ al-³⁶⁰ al-³⁶¹ al-³⁶² al-³⁶³ al-³⁶⁴ al-³⁶⁵ al-³⁶⁶ al-³⁶⁷ al-³⁶⁸ al-³⁶⁹ al-³⁷⁰ al-³⁷¹ al-³⁷² al-³⁷³ al-³⁷⁴ al-³⁷⁵ al-³⁷⁶ al-³⁷⁷ al-³⁷⁸ al-³⁷⁹ al-³⁸⁰ al-³⁸¹ al-<

¹ *Rep al-Ma'arif* Tafsir al-Jur'ān al-'Aẓīm wa-l-Ṣab' al-Maḥbūl

them. The consensus of the Companions [ra] was reached upon this during the Caliphate of Abū Bakr al-Siddiq [ra], as has been reported in *al-Hidāyah*. One group of scholars has stated that they continue to remain a valid category for the leader may require to win over their hearts in the favour of Islām; 'Umar [ra], however, seeing the overpowering of Islām, had abandoned them. Qāḍī Ibn al-'Arabī said: "According to my opinion, when Islām is strong, need of them lapses, but when they are required, their share of *zakaḥ* is to be given to them, for the Prophet ﷺ would give to them. It is stated in a sound prophetic narration: "Islām began poor, and it shall return as it began."¹

5. *The freeing of slaves:* They refer to the *mukāḥab* slaves, and the *mukāḥab* is he with whom his master has entered into a written contract based on the payment of specified instalments that if he pays them, he will be free. He can be paid *zakaḥ* with which he may satisfy the instalments of his contract of *khiṣṣah* (contractual manumission).

6. *Those in debt:* They are those in debt and do not own any *niṣāb* in excess of their debt.²

7. *In the way of Allāh:* This refers to those Muslim soldiers (*ghazā*)³ or pilgrims (*hajjīn*)⁴ who have remained or have been left behind. According to *al-Fatāwā al-Zahiriyyah*, this refers only to the students of knowledge,⁵ and this is also mentioned in *Rūḥ al-Ma'āni*.

¹ *Al-Jawāz al-Aḥkam al-Qur'ān* 1:7, *Qur'ān*.

² *Mawāzīl* (Fakhṣ Shāh Nūr al-Iḥāb).

³ *Ghazā al-ghazā*: This issue refers to those Muslim soldiers who have been unable to enrol into the Muslim army because of their poverty caused by the destruction of their property or animal, etc. Hence, donating to them is valid, though they may be earning, for preoccupation in earning will hold them back from military campaigns. [*Hidāyah al-Fahih* and *Mawāzīl*, *Fakhṣ*].

⁴ *Hajjī*: This refers to those who had been enlisted with the performance of *hajj* but they refrained from performing it when they could. Therefore, they were unable to perform the obligation of *hajj*, and hence it is permitted to donate to them such an amount that would be enough for them to fulfil their obligation.

⁵ This is because they have devoted themselves to the acquisition of knowledge and teaching it, and therefore they cannot earn a livelihood. [*Mawāzīl* and *Tajīb al-ʿAla* *Mawāzīl* (Fakhṣ)].

8. *The traveller:*¹ This refers to the traveller who intends to make the journey in pursuance of that which is not vice. The traveller is given from *zakaḥ* if he is in need during his journey though he may be wealthy in his own homeland.

Notes:

1. It is permitted for the *zakaḥ* of many people to be paid to a single needy person just as it is permitted to pay the *zakaḥ* of one person to many needy persons.²

2. The one paying *zakaḥ* (*muzakkī*) does not pay his *zakaḥ* to whomever he is responsible to pay maintenance (*nafaqah*), such as parents, children (and grandchildren), and the wife, and this is due to the obligation upon him of paying maintenance to them when they require it.

3. He does not pay *zakaḥ* to his slave, a *masjid* is not built with it, nor is a dead body provided shrouds with it.

4. *Zakaḥ* is not given to the Banū Hashim due to their honour, and they are the families of 'Alī, 'Abbās, Ja'far, 'Aqīl and Hārith ibn 'Abd al-Muttalib.³ This is based on the statement of the Prophet ﷺ, "Verily, alms are not befitting the family of Muḥammad; it is dirt of the (wealth of) people."⁴



Section on *Sadaqat al-Fitr*

It is called *sadaqat al-fitr* (the charity of *al-Fitr*) because it is obliged when 'Eid al-Fitr falls due at the ending of the blessed month of Ramaḍān. It is also known as *zakaḥ* (i.e. *zakaḥ al-fitr*). It was legally prescribed in the month of Sha'bān, 2 AH.⁵

¹ The word (*ṭarīf*) is a journey; a traveller is known as *ibn al-ṭarīf* (wayfarer). [*Kutub al-Mabṣūṭ*].

² *Kutub al-Fiqh* and 'Mabṣūṭ al-Arba'ah.

³ *Mabṣūṭ al-Qudūrī*.

⁴ *Saḥīḥ Muslim*, book of *Zakaḥ*.

⁵ *Fiqh al-Sunan*.

Wisdom of sadaqat al-fitr

Zakat al-fitr purifies the self of the one who is fasting from whatever foul language and indecent acts he has committed. It also frees the poor and the needy from begging on the day of 'Eid.

1. It is reported by Ibn 'Abbās [ra] who said: "Allāh's Messenger ~~is~~ enjoined *zakāt al-fitr* on the one who is fasting as purity from foul language and indecent acts as well ■ a provision for the needy. Whoever pays it prior to the ['Eid] prayer, it is *zakāh* that is accepted, and whoever pays it after the prayer, it is simple alms."¹

2. It is reported by Ibn 'Umar [ra] that Allāh's Messenger ~~is~~ enjoined *zakāt al-fitr* and then said: "The fasting of Ramadān is suspended between the heavens and the earth; it is not raised up except with *zakāt al-fitr*."²

Legal ruling of sadaqat al-fitr

Sadaqat al-fitr is incumbent (*waajib*) upon the free Muslim when he owns equivalent to the *nisāb*,³ in excess of one's basic needs, even if a year has not passed over it. One extracts that on behalf of himself, his minor children and his servants of service. The timing of it being incumbent is connected to the rising of the second dawn on the day of *al-fitr*. One's *sadaqat al-fitr* is not incumbent upon the one who dies prior to that. Whoever becomes Muslim or is born after the rising of dawn, his *sadaqat al-fitr* is also not incumbent.

It is recommended for the people to extract *sadaqat al-fitr* on the day of *al-fitr* prior to heading for the place of prayer. If they pay it prior to the day of *al-fitr*, it is valid. If they defer it till after the day of *al-fitr*, it does not lapse, and paying it remains due on them.⁴

¹ *Sunan Ibn Majah*, book of *Zakah*.

² *Al-Mukhtam al-Fiqhiyyah fi'l-Madhalib al-Ahwal*.

³ The minimum amount right for gold is 20 *mithqals*, i.e. *dirham*, and the minimum amount right for silver is 200 *dirhams*. [*Kutub al-Fiqh al-a'lā* 'Madhalib al-Ahwal']

⁴ *Mabharat al-Qadiri*.

Its amount

The amount of *sadaqat al-fitr* is one-half *ṣā'* of wheat or flour, or one *ṣā'* of dates, raisins or barley.¹ It is permitted for one to pay its price in cash, and in fact, that is more excellent because it is more beneficial to the poor.

It is reported by 'Abdullāh ibn 'Umar [ra] that Allāh's Messenger ~~is~~ enjoined *zakāt al-fitr* from Ramadān upon every Muslim person, free or slave, man or woman, minor or adult, one *ṣā'* of dates or one *ṣā'* of barley. Ibn 'Umar [ra] stated: "The people then measured one-half *ṣā'* of wheat with that, and then they equated the (one-half *ṣā'*) with two *ṣāds* of wheat."²

Those entitled ■ it

Those entitled to *zakāt al-fitr* are those who are entitled to general *zakāh*, and that has been mentioned in the Qur'ān, Sūrat al-Tawbah (9), verse 60. The explanation of this verse has already been mentioned earlier in this chapter.



¹ The *ṣā'*, according to Imām Abū Hanīfah and Imām Mubhammad, is 8 *ṭāq* *ṣā'*. [*Mabharat al-Qadiri*] The *ṣā'* ■ 4 *ṣāds*, and one *ṣād* is a *ṣā'*. [*Kutub al-Fiqh al-a'lā* 'Madhalib al-Ahwal'] The *ṣā'* is 4 *ṣāds*, and one *ṣād* is a handful in terms of the palms of a man with average-sized hands. [*Fiqh al-Sunnah*]

² *Sahih al-Bukhari*, book of *Zakah*.

CHAPTER EIGHT

Ḥajj

Ḥajj (Pilgrimage)

Ḥajj (pilgrimage) literally means 'to intend to visit something great'. In Islamic legal terminology, it is 'the performance of specified actions at a specified time, in a specified place, and in a specified manner'.

Virtues of *ḥajj*

1. It is reported by Abū Hurayrah [ra] that Allāh's Messenger ﷺ said: "Whoever performs *ḥajj* for the pleasure of Allāh, in which he does not commit foul and indecent acts, he returns (as pure) ■ the day his mother gave birth to him."¹
2. It is reported by Abū Hurayrah [ra] that Allāh's Messenger ﷺ said: "Those performing *ḥajj* and *ʿumrah* are guests of Allāh, if they call to Him, He will answer them, and if they seek forgiveness from Him, He will forgive them."²
3. It is reported by Abū Hurayrah [ra] that Allāh's Messenger ﷺ said: "Between one *ʿumrah* and the next *ʿumrah* is expiation for whatever is committed between them, and there is no reward for the accepted *ḥajj* other than Paradise."³

¹ *Sahih al-Bukhārī*, book of *Ḥajj*.

² *Sunan Ibn Mājah*, book of *Almanārik*.

³ *Sahih al-Bukhārī*, chapters of *ʿUmrah*.

4. It is reported by Ibn 'Umar [ra] that he sought permission from the Prophet ﷺ to perform 'umrah. The Prophet ﷺ permitted him and said: "My brother! Include us in your supplication, and do not forget us."

Legal ruling of *hajj*

The performance of *hajj* is obligatory (*ward*) once in a lifetime upon every individual, male or female, with conditions (that will follow). The one who denies it is a disbeliever. Allāh ﷻ says:

وَلْيَذْكُرُوا عَلَى النَّاسِ حُجَّ الْبَيْتِ مِنَ اسْتِعْظَامِ إِلَيْهِ سَبِيلًا

"And for Allāh pilgrimage of this House is a duty upon the people, those who have the ability to reach this House." [3:97]¹

The Prophet ﷺ stated: "O People! Allāh has enjoined the *hajj* upon you, so perform the *hajj*." A man then asked: "Is it every year, O Allāh's Messenger?" The Prophet ﷺ remained silent until the man had asked that three times, upon which the Prophet ﷺ responded: "If I said 'Yes', it would become incumbent (every year) and you would not have the strength (to perform it)."²

Al-Aqra' ibn Habis asked the Prophet ﷺ regarding the performance of *hajj* (being obliged) every year or only once. The Prophet ﷺ said: "Only once, and whoever does more (times than that), it shall be supererogatory."³

The obligation of *hajj* was revealed in the 6th year AH.⁴ The performance of *hajj* is an immediate obligation, after it becomes possible its delay to the following year is not permitted. If, however, one delays it and performs it afterwards, it is deemed fulfilled, and

he is not a sinner by the delay, but if he dies without performing *hajj*, he has sinned, according to consensus.⁵

Timing of *hajj*

Allāh ﷻ says:

الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ

"The pilgrimage has a few months that are known." [2:197]⁶

The months that are known are Shawwāl, Dhul-Qa'dah and the first ten days of Dhul-Hijjah. Hence, if someone performs any of the rites of *hajj*, such as circumambulation (*tawaf*) and *sa'y* (running), prior to the months of *hajj*, they will not be considered as rites of *hajj*, but if he performs them within those months, it is permitted.⁷



Chapter 8, Section 1
Shurtaj Wujib al-Hajj

Preconditions for the Obligation of *Hajj*

The following are the conditions for the obligation of *hajj*:

1. Being Muslim. *Hajj* is not obligatory on a disbeliever.
2. Being free. It is not obligatory on a slave.
3. Being an adult. It is not obligatory on a child.
4. Being sane. It is not obligatory on the insane.

¹ Al-Fatawa al-'Alamiyyah (al-Fatawa al-Hindiyah).

² Qur'an, Sura al-Baqarah (2), verse 197.

³ Al-Fatawa al-'Alamiyyah (al-Fatawa al-Hindiyah).

⁴ Saunan Ibn Maajah, book of Menasik.

⁵ Qur'an, Sura Al 'Imran (3), verse 97.

⁶ Saahih Muslim, book of Hajj.

⁷ Saunan Abi Dawood, book of Menasik.

⁸ Habyrat al-Tahawi' and Maanajir' Fataah.

5. Bring one of capacity. This is the affordability of provisions and transport.

Provisions are taken into account with regards to one owning that which is sufficient for him to maintain his health and sufficient for his dependents; being in excess of debts and his basic needs, such as clothing, residence, mount and work tools, until he fulfils the obligation of *hajj* and returns to his home. The transport is taken into account as that which enables him to travel to and from the place of *hajj*; be the journey by land, sea or air. This only applies to one being far from Makkah by a journey of three days or more. As for one being close to Makkah by a distance of less than three days, *hajj* is obligatory upon him even if he may not have control over transportation, provided he can walk and possesses sufficient provisions, as mentioned above.

6. Being of sound body. *Hajj* is not obligatory on the sick, the paralysed, the disabled, and the very elderly person, etc.
7. The route being secure. The pilgrim should not fear for his life or property.
8. The husband or a *mahram* (unmarriageable kin) to be accompanying the woman. It does not matter whether the woman is youthful or elderly, when there is a distance of three days or more between her and Makkah. A *mahram* is that person whose marriage to her is prohibited due to lineage, marriage or kinship by way of breastfeeding (*ridā*).

Note: The last three conditions affect only the performance of *hajj*. As for conditions for the performance of *hajj* being valid, they are also three:

- a. Wearing the *ihram* (to be in the state of pilgrim sanctity);
- b. The timing (and that is the time of circumambulation of visitation (*ṭawāf al-ṭayyārāt*) and the remaining at the station 'Arafāt); and

- c. The location (and that is the plain of 'Arafāt for the station and the Masjid Harām for the circumambulation of visitation).

It is to be noted that embarking upon the journey to *hajj* is disliked if either of one's parents do not approve of it and either one or both of the parents depend upon the service of their child. If they are not in need of his service, then there is no harm in pursuing the journey. Furthermore, grandparents hold the position of the parents in their absence.¹



Chapter 8, Section 2 *Maṣāqāt al-Iḥrām*

The Geographic Limits for *Iḥrām*

The geographic limits (*miqāṭs*) are those that a person may not cross except in the state of *ihram* (i.e. being a *muhrim*; ■ the state of pilgrim sanctity). These *miqāṭs* are five:

1. *Dhu'l-Hulayfah*, for the people of Madinah.
2. *Dhat 'Irq*, for the people of Iraq.
3. *Al-Juhfah*, for the people of Syria.
4. *Al-Qarn*, for the people of Najd.
5. *Yalamlam*, for the people of Yemen and India.

These *miqāṭs* are for those coming from these respective directions. Each person who passes these *miqāṭs* or crosses them (by sea or air) intending to perform the rites of *hajj* or *umrah* is obliged to adopt the *ihram* from there.

Whoever passes his *miqāt* in a state outside of *ihram* and then reaches another *miqāt* from where he adopts the *ihram*, it suffices

¹ *Al-Fatawā al-'Alawiyah* (al-Fatawā al-Hindiyyah).

him, but to adopt the *ihram* from his own *miqat* is more excellent. It is permitted for one to adopt the *ihram* prior to reaching the *miqat*, and this is better for him to do so if he is secure from committing acts that have been cautioned against in the state of *ihram*, otherwise delaying until the *miqat* is better.¹

The geographic limit of those who live inside the *miqat* zone is *al-Hill* (the area outside the Haram) for both *hajj* and *umrah*. It is permitted for them to enter Makkah without *ihram* in the case of necessity due to their regular entry into Makkah. It is not permitted for the foreigner (*ajfaf*) to enter Makkah without *ihram* irrespective of whether he intends to perform the rites of *hajj* or *umrah*; if he enters without *ihram*, the performance of *hajj* or *umrah* becomes due on him.²



Chapter 8, Section 3 *Ihram*

The State of *Ihram*

Ihram (state of pilgrim sanctity) is to adopt specified prohibitions, and it is realised by two things; intention, and joining the intention with the *talbiyah* (*hajj* recital). Merely mentioning the name of Allah or garlanding the neck of the animal for sacrifice and taking it also stand as *talbiyah*.

That which is forbidden for the one in *ihram*

This is of two types:

1. *That which relates to him:* Such as shaving the hair or trimming it, be that from his head or otherwise, trimming the nails, applying perfume, using something that contains perfume,

¹ *Al-Fatawa al-Nawawiyyah 'ala Muharrar al-Qadiri*.

² *Al-Fatawa al-Nawawiyyah 'ala-Bulgha al-Hikayah*.

covering the head and face, donning a stitched garment, sexual intercourse or anything that stirs a lust for it, talking obscenely and arguing.

2. *That which relates to others:* Such as the causing of hindrance to the hunting animal within *al-Hill* or the Haram, or chopping the trees of the Haram.¹

That which is permitted for the one in *ihram*

It is permitted for the one in the state of *ihram* to seek the shade of a tree, a tent, a house, and an umbrella, provided none of that touches his head or his face because it is incumbent for him to leave his face and head uncovered. There is no harm for the one in *ihram* to apply cupping or undergo phlebotomy. It is permissible for the one in *ihram* to bathe, enter the washroom and to tie a money-belt around his waist. It is permitted for a woman to cover her face and hands whilst being in the state of *ihram* if she intends concealment from strangers, provided she drapes the veil over her face in a manner that it does not touch her face.²



Chapter 8, Section 4 *Tawaf*

Circumambulation of the Ka'bah

Circumambulation (*tawaf*) is of three types:

1. *Fundamental Circumambulation (Tawaf al-Rukn):*
This is the circumambulation of visitation (*tawaf al-ziyarat*), and it is also called the circumambulation of pouring forth (*tawaf al-iftahab*). The *hajj* is void if one does not perform it.

¹ *Al-Fatawa al-Nawawiyyah 'ala-Fatawa al-Hindiyah*.

² *Kutub al-Fiqh 'ala 'Ushul al-Furuq*.

2. *Incumbent Circumambulation (al-Taṣāf al-Wājib):*

This is the farewell circumambulation (*taṣāf al-waḍāʿ*), and it is also called the facing circumambulation (*taṣāf al-ṣadr*).

3. *Sunnah Circumambulation (al-Taṣāf al-Maṣnūʿ):*

This is the circumambulation of arrival (*taṣāf al-ʿaḍāʾ*).

Incumbencies (*waḍībāt*) of circumambulation

1. Purity of the body, i.e. ablution, and purity of the clothes.
2. One is to commence his circumambulation from the Black Stone (*ḥajar aswad*). If he does not do likewise, repetition of the circumambulation shall remain due upon him so long as he remains in Makkah.
3. To adopt the right hand side. One is to circumambulate towards his right-hand side direction that is to the door of the Ka'bah, and hence, render the Ka'bah to his left.¹
4. To conceal nakedness that is incumbent to conceal in prayer.
5. To walk during circumambulation for those who can.
6. To circumambulate outside the *ḥajīm* area (*ḥijr*), for it is part of the House.
7. The circumambulation to be of seven circuits. A circuit is from the Black Stone to the Black Stone.
8. To offer two units of prayer following each seven circuits. It is preferable to perform them beyond the Station of Prophet Ibrāhīm (*maḥām Ibrāhīm*), then inside the Ka'bah, and then inside the *ḥijr* area below the *miṭāb*. It is recommended to supplicate after offering the two units behind the Station of Prophet Ibrāhīm [*as*]. It is also recommended for one to proceed to the *zam-zam* water and drink from it after offering

¹ An anti-clockwise movement around the Ka'bah when looked at from a bird's eye view.

the two units of circumambulation, prior to heading towards Mount Ṣafā. He should satiate himself and say:

اللَّهُمَّ أَنْعَلْكَ رِجْلِي وَأَبْعِدْ عَنِّي الْوَيْلَ وَتَيْفَلًا مِّنْ كُلِّ دَاوٍ

"O Allah! I seek from you plentiful provisions, and beneficial knowledge, and cure from all ills."

Sunnahs of circumambulation

1. Prior to one's commencement of the circumambulation, he places one side of the upper shirt under his right armpit and throws its other end over his left shoulder. This action is called *iqṭibāʿ*. One does likewise in every circumambulation that is followed by *saʿy* between Mounts Ṣafā and Marwah.
 2. To walk briskly taking small steps and swinging the shoulders. This action is called *ramal*. One does this in only the first three circuits. If he believes there to be a hindrance, he stops until the opportunity to do *ramal* again rises.
 3. To touch the Black Stone and to kiss it at the conclusion of each circuit. If one is unable to touch it with his hand, he touches it with a stick, etc., if possible and then kisses that which touches it.
- If one is unable to do that either, he faces the Black Stone, raises both his hands with their palms facing the Black Stone, proclaims the *takbīr* (*Allahu Akbar*) and the *tahīl* (*lā ilāha illa 'llāh*), he praises Allah ﷻ, and he invokes blessings upon the Prophet Muḥammad ﷺ.
- Facing the direction of the Black Stone in this manner is recommended, and, similarly, it is also recommended to touch the Yarmānī Pillar (*ṭaḥn yarmānī*).



Running between Mounts Safa' and Marwah

The *sa'y* (running) between the Mounts Safa' and Marwah is incumbent (*wajib*) in *hajj*. It consists of incumbent and sunnah elements.

Its incumbent elements are the following:

1. To perform it after circumambulation.
2. To perform seven circuits. Each of those seven circuits is incumbent.
3. To walk on feet during *sa'y* for those who can.
4. To commence *sa'y* from Mount Safa' and conclude it at Mount Marwah. This constitutes one circuit.

With regards to its sunnah elements, they are the following:

1. To perform circumambulation and *sa'y* in continuity.
2. To be pure of the two forms of impurity. *Sa'y* performed by the menstruating woman and the one experiencing postnatal bleeding is valid without dislike, due to a legal excuse.
3. To ascend Safa' and Marwah during his *sa'y*, and to face the Ka'bah when on Safa' and Marwah. It is recommended to raise the hands towards the sky when supplicating on Safa' and Marwah.
4. To jog between the two green mileposts; they are two pillars.

5. To proclaim the *takbir* and *tahليل*, to invoke blessings upon the Prophet ﷺ, and to supplicate for whatever one wishes.

6. To touch the Black Stone with his hand prior to departing for the performance of *sa'y*. If one is unable to do so, he may do as mentioned earlier in the *Sunnahs of Circumambulation*. It is better to exit for the *sa'y* from the Safa' Gate (*Bab Safa*).

7. If one is performing the circumambulation or *sa'y* when prayer is established, then one joins the prayer and, after the prayer, continues on what was being performed before. It is detested to talk about selling and buying, etc., during *sa'y* and circumambulation.



Stationing at 'Arafah

The stationing at 'Arafah is the presence in the land of 'Arafah in any state, be the attendee awake or asleep, seated or standing, stood still or walking. There is one condition (*shart*) for it, one incumbent act (*wajib*), and several sunnah acts.

Its condition: It should take place in its legal time. This is a moment of anything between the declining of the sun from its meridian on the Day of 'Arafah until the rising of the dawn on the Day of Sacrifice.

Its incumbent act: If one performs it during the day, he is to remain until sunset.

Its sunnahs:

1. To bathe.

2. The Imam to deliver two sermons.
3. The pilgrims to assemble between the *zuhr* and 'ayr prayers.
4. Not to be fasting.
5. To be in the state of ablution.
6. To be in the presence of mind and free from affairs that may divert one from supplicating.
7. To station oneself by the black rocks. These are where the Prophet ﷺ stopped. If one is unable to stop there, he should strive to be as close to them as possible.
8. To raise the hands in an open manner and to supplicate, after praying Allah ﷻ, saying the *tahli*, the *takbir* and invoking blessings upon the Prophet ﷺ. He should say the *tahiyah* at his station and profoundly seek forgiveness for himself, his parents, and for the believing men and women; he should pray for the fulfilment of his own needs, continuing until sunset. It is sunnah to lower one's voice during supplication.

Chapter 8, Section 7

Aḥkām al-Ḥajj wa al-ʿUmrah

Rudimentary Aspects of Ḥajj and its Incumbencies

In rudimentary aspects (aḥkām):

1. The stationing at 'Arafah. This is after the declining of the sun from its meridian on the 9th of Dhul-Ḥijjah until dawn on the Day of Sacrifice. It is not conditional for one to have

intention, knowledge or sanity; whoever attends 'Arafah within that time, his *hajj* is valid.

2. The circumambulation of visitation (*iṣṭifāʾ al-ṭawāf*). It is also known as the circumambulation of pouring forth (*iṣṭifāʾ al-ijādāh*), and it consists of four circuits. Whenever one circumambulates four circuits, he achieves this rudimentary aspect.

With regards to the remainder, they are incumbent and not rudimentary, because the circumambulation of the four circuits is the circumambulation of most of the circuits, and the ruling of the whole applies to the major portion. Its time begins at the crack of dawn on the Day of Sacrifice, and there is no limit to its end.

In incumbencies (wujūbah):

The discussion regarding the incumbencies of circumambulation, of *sa'y* and of the stationing at 'Arafah has already passed. There are some other general incumbencies of *hajj* and they are as follows:

1. Sa'y between Mounts Ṣafā and Marwah.
2. The stationing at Muzdalifah after dawn on the Day of Sacrifice and prior to sunrise, be it for a moment. If one omits this station, except for a legal excuse, he is obliged to sacrifice an animal (*damm*).
3. The pelting of stones, which is due upon every pilgrim.
4. Shaving the head or trimming the hair.
5. Performance of the facing circumambulation (*iṣṭifāʾ al-ṭawāf*). It is also known as the farewell circumambulation (*iṣṭifāʾ al-ṭawāf*).

Sunnahs of Hajj and its Manners

The sunnahs of *hajj*:

The discussion regarding the sunnahs of circumambulation, of *sa'y* and of the stationing at 'Arafah has already passed. There are some other general sunnahs of *hajj* and they are as follows:

1. To spend the nights of the Days of Sacrifice in Minā.
2. To spend the night prior to sacrifice in Muzdalifah, after leaving 'Arafah.
3. To travel from Muzdalifah to Minā prior to sunrise.
4. To adopt the sequence between the three *jamarahs*, i.e. one begins by pelting the first *jamarah*, followed by the middle *jamarah* and thereafter the *jamarat al-'aqabah*. At each of these, one pelts seven (small) stones. If he goes against this sequence, then it is sunnah for him to repeat the pelting.
5. There should be five cubits (*dhira'is*) between the one pelting and the *jamarah*.
6. One should proclaim *takbir* upon the casting of each stone at the *jamarahs*.

Manners of *hajj*:

Most of the etiquettes of *hajj* have been mentioned in previous chapters. There are some further etiquettes and they are as follows:

1. To pay off one's debts prior to performing *hajj*.

2. To repent, compensate the victims of his wrongdoing, and seek pardon from his complainants and all those with whom he had dealings.

3. To bid farewell to family and siblings, and to seek forgiveness from them, seek prayers from them, and for this purpose he should go to them. As far as they are concerned, it is sunnah for them to go to visit him upon his arrival from *hajj*.

4. To offer two units of prayer prior to leaving one's home and after returning to it.



Section on the Types of Hajj

There are three types of *hajj*:

1. *Ifrad*. To adopt *ihram* for *hajj* only.
2. *Qiran*. To adopt *ihram* for 'umrah and *hajj* together.
3. *Tamattu'*. To adopt *ihram* initially for 'umrah, and thereafter for *hajj* within the same journey.

Note: *Qiran* is more excellent than the other two, whereas *tamattu'* is better than *ifrad*.



Method of Performing Hajj Ifrad

When one intends to adopt *ihram* (state of pilgrim sanctity), it is recommended for him to trim down the moustache, clip his nails, shave the armpits and the pubic hair, to bathe or perform ablution. Bathing is though superior for it is an emphatic sunnah. Here,

bathing is for the purpose of cleanliness and not for purification, because even menstruating women and those experiencing postnatal bleeding have been commanded to perform it, provided it does not harm them.

One removes sewn garments and *khuffs*, and dons a loin-cloth (*izār*) and a covering sheet (*ridāʾ*); the loin-cloth is that with which he conceals the region from the navel to just below the knees, and the covering sheet is what covers the back, chest and shoulders. It is preferable for the loin-cloth and the covering sheet to be new or washed and pure; new are more excellent, and they ought to be white. If one puts on only one unsewn sheet that covers his nakedness, it is permitted.

It is preferable to perfume the body and the sheets, if one has some perfume with him the essence of which does not remain after adopting the *ihram*, even though its fragrance may persist.

One then performs two units of prayer in which he recites whatever he wishes. It is best, however, to recite *Sūrat al-Fāṭihah* with *Sūrat al-Kāfirūn* (109) in the first unit, and *Sūrat al-Bāliḡah* with *Sūrat al-Ikhlāṣ* (112) in the second unit. He does not perform these two units during the detested times. Obligatory prayers are equivalent to these two units if one adopts *ihram* after them. Once free from his prayer, he asks for ease from Allah ﷻ and supplicates:

اللَّهُمَّ إِنِّي أُرِيدُ الْحُجَّ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي

"O Allah! I intend to perform *hajj*; therefore make it easy for me and accept it from me."

Thereafter, he says the *talbiyah* (*hajj* recital); its manner is for one to say as follows:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ • لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ •
إِنِّي الْحَنَدُ وَالْبَغْنَةُ لَكَ وَالْمَلَكُ • لَا شَرِيكَ لَكَ

"Here I am, O Allāh! Here I am. Here I am, You have no partner, here I am. Verily, all praise and favours are to You, and all kingship. You have no partner."

If one adds to these words, it is good, but reduction is disapproved.¹

Thereafter, one invokes blessings upon the Prophet Muḥammad ﷺ in a low voice after the *talbiyah*. One says the *talbiyah* as abundantly as possible at the conclusion of every obligatory prayer, and likewise whenever he meets a group, ascends a place or descends into a valley. Likewise, one says the *talbiyah* plentifully prior to dawn and whenever he wakes from his sleep, when mounting or dismounting transport. It is preferable, when saying the *talbiyah*, to raise the voice but without overexerting it.

As such, when one has said the *talbiyah*, he enters the state of *ihram*; now let him abstain from whatever the *muḥram* is prohibited. It is sunnah for him to bathe when he reaches Makkah. It is preferable for him to enter Makkah during daytime and for his entrance to be made from the higher point of Makkah, from the *Bāb al-Muʾalla* (Muʾalla Gate), so that he remains facing the House out of reverence for it. When he enters Makkah, he begins by visiting the Masjid Ḥaram, after having secured his luggage.

It is recommended for one to enter the Masjid from the *Bāb al-Salam*, pronouncing the *talbiyah*, in a humble and submissive manner. As he sets eyes on the House of Allāh ﷻ, he proclaims the *takbir*, the *tahلیل* and supplicates for whatever he likes. The supplication made when observing the sacred House (i.e. the Kaʿbah) is accepted.

One then initiates with the Black Stone; he faces it saying the *takbir* and the *tahلیل*, raising both his hands and he kisses it, if unable to do that, then he does that which has been mentioned previously in the discussion concerning the *Sunnahs of Circumambulation*.

¹ *Al-Fatawa al-Islamiyyah (al-Fatawa al-Hindiyyah)*.

One then takes to his right side - that which is towards the Door of the Ka'bah, whilst adopting *idhībā'* (placing one side of the upper sheet under his right armpit and throwing the other end over his left shoulder). He circumambulates seven circuits and performs *ramāl* in the first three circuits. During circumambulation, every time he passes by the Black Stone, he kisses it, if he is able to do that without harming others. He culminates the circumambulation by kissing the Black Stone, if possible.

Thereafter, one comes to the Station of Prophet Ibrāhīm (*maqām Ibrāhīm*), whereupon he offers two units of prayer, or wherever within the Masjid Ḥaram is possible for him. He then returns and kisses the Black Stone. This is the Circumambulation of Arrival (*ṭawāf al-ʿaḍāʾim*); it is sunnah for the foreigner (*ajāfi*), whereas it is not a requirement for the inhabitants of Makkah.

Sā'y (running) between Mount Šafā and Marwah

After that, one proceeds towards Mount Šafā. It is more excellent for him to exit through *Bāb al-Šafā* (Šafā Gate). Then he ascends Mount Šafā, faces the House, pronounces the *takbīr*, the *tahīl*, invokes blessings upon the Prophet ﷺ and supplicates to Allāh ﷻ for his needs, raising his hands during supplication towards the sky.

Thereafter, he descends towards Mount Marwah and walks at his normal pace. When he reaches the middle of the valley, he jogs between the two green mileposts. Once he passes the middle of the valley, he walks at his normal pace until he reaches Marwah, which he ascends. Here, he does as he did on Šafā. This is now one circuit. Likewise, he performs seven circuits; he begins at Šafā and he finishes at Marwah.

After that, he resides in Makkah in the state of *ihrām*. He performs circumambulation of the House of Allāh ﷻ whenever he gains the opportunity. For the foreigner, this is more excellent than supererogatory prayer.

On the 7th of Dhū'l-Ḥijjah, the Imām delivers a single address after

the *ẓuhr* prayer in which he instructs the people regarding the departure to Minā, the prayer at 'Arafāt, the stationing at 'Arafah and the circumambulation of pouring forth (*ṣfāḥ*).

Stationing ■ 'Arafāt

When one has performed the *ṣajr* prayer on the day of *tarwīyah* (this is the 8th day of Dhū'l-Ḥijjah) in Makkah, he prepares to depart for Minā. After sunrise, he leaves Makkah and resides in Minā until he has prayed *ṣajr* on the day of 'Arafah. He then, after sunrise, proceeds to 'Arafāt where he remains. When the sun declines from its meridian on the day of 'Arafah, the Imām leads the people in the *ẓuhr* and 'aṣr prayers. He commences with the sermon firstly, in which he delivers two addresses prior to the prayer, teaching the people the prayer, the stationing at 'Arafah and Muzdalifah, the pelting of stones at the *jamarahs*, the sacrifice, the shaving and the circumambulation of visitation (*ṭawāf al-ʿazīzārah*). He leads them in the *ẓuhr* and 'aṣr prayers in the timing of *ẓuhr*, with a single *adhān* and two *iqāmahs*. He does not recite audibly in them, and nor does he separate the two prayers with the insertion of a supererogatory prayer between them. If one offers the emphatic sunnah prayers of *ẓuhr*, they will not constitute a separation.¹

Whoever performs the *ẓuhr* prayer individually in his own camp, he prays them both (i.e. *ẓuhr* and 'aṣr prayers) within their respective timings, according to Imām Abū Ḥanīfah.

Thereafter, the Imām and the people concentrate on the station (*maqāḥ*); the whole of 'Arafāt is a station except for *Bayn 'Urnaḥ* ('Urnaḥ Valley, which is a valley in the bottom of 'Arafah where Shayṭān stayed).²

It is recommended for one to bathe prior to the stationing at 'Arafah. He remains close to the Mount of Mercy (*jabal al-raḥmah*), facing the *qiblah*, pronouncing the *tahīl*, pronouncing the *talbiyah*,

¹ *Al-Jamharat al-Naghrab 'ala Maḥḥasir al-Qudāt*.

² *Al-Jamharat al-Naghrab 'ala Maḥḥasir al-Qudāt*.

supplicating with his hands spread out as one does when begging for food. He should exert himself in making supplications for himself, his parents and his siblings. One should strive to shed tears from his eyes for that is a sign of approval. He should persist in supplication with a strong hope of acceptance.

Stationing ■ Muzdalifah

When the sun sets, the Imām and the people pour forth at their normal pace until they arrive at Muzdalifah, where they lay camp. It is recommended for them to lay camp close to the mountain upon which is the hearth (*mitqadah*) called Quzah. They pray the *maghrib* and '*isha'*' prayers here with a single *adhan* and a single *iqamah* in the timing of '*isha'*'. It is sunnah to spend the night in Muzdalifah. When *fajr* dawns, the Imām leads the people in the *fajr* prayer during the darkness of the night. He then remains there, and the people with him, exerting themselves in their supplications. The whole of Muzdalifah is a station except for *Badr Muhassir* (Muhassir Valley, which is a valley in the bottom left part of Muzdalifah where Shaytān stayed out of regret).¹

Mina

When it is well bright, the Imām and the people pour forth prior to sunrise until they arrive at Minā. Here, one commences with the *jamarat al-'aqabah*, pelting it from the base of the valley with seven stones. It is preferable to acquire the small stones at Muzdalifah or on route. One proclaims the *takbir* with every stone throw and he does not stand next to it but keeps moving forwards. He discontinues pronouncing the *takbirah* with the first stone throw.

Thereafter, the one performing *hajj ifrad* (*mufrid*) may slaughter an animal if he wishes, then shave his head or trim his hair, though shaving is superior. Now, everything is lawful for him except (sexual intercourse with) women.

¹ *Al-Jam'at al-Nayyirah 'ala Mubtata'at al-Qudari*.

After that, one comes back to Makkah on that day, or the following day, or the day after that, and he circumambulates the House for the circumambulation of visitation (*awāf al-ʿazīmah*), performing seven circuits in which he does not perform *ramal*, and nor does he perform *sa'y* between Safā and Marwah, provided he had performed *ramal* in the circumambulation of arrival and *sa'y* after it between Safā and Marwah, otherwise he performs *ramal* in this circumambulation and *sa'y* after it. This is the legally obliged circumambulation for *hajj*. Everything including (sexual intercourse with) women become lawful after this.

It is disliked to delay the circumambulation of visitation beyond these days. If one does delay it beyond them, sacrificing an animal as atonement (*dam*) is binding upon him, according to Imām Abū Ḥanīfah.

One then returns to Minā and settles there. When, on the second day of the days of sacrifice, the sun declines from its meridian, one pelts all three *jamarahs*, commencing with the *jamarah* that is adjacent to the Masjid al-Khayf, casting seven stones at it, proclaiming the *takbir* with every stone throw. He then stops next to it, supplicating for whatever he wishes by praising Allāh 36 and invoking blessings upon the Prophet ﷺ. When supplicating, he should raise both hands and beg pardon for his parents and for the believing men and women. Thereafter, he pelts the second one, which is adjacent to it in similar fashion. He stops next to it, supplicating. He then pelts the *jamarat al-'aqabah* but does not stop next to it.

On the third day of the days of sacrifice, he pelts all three *jamarahs* after the declining of the sun from its meridian in similar manner, and then returns to Makkah if he so wishes that very day, the requirement of pelting the *jamarahs* on the fourth day lapses from him. If he wishes to remain there that night also, then pelting on the fourth day is binding upon him, which is permitted prior to the declining of the sun from its meridian but is better after it.

When, after that, one is travelling back to Makkah, he should descend at Muhassab for a while, for that is sunnah. After that, he

enters Makkah and circumambulates the House in seven circuits without performing *ramal* or *sa'y*; this is the farewell circumambulation (*lawāf al-wada'*), also known as *lawāf al-sadr*. It is incumbent on the pilgrim if he wishes to leave Makkah, but not incumbent on the inhabitants of Makkah and those who reside there, and not is it incumbent on the menstruating woman and the woman experiencing postnatal bleeding.

When one is free from the farewell circumambulation, he comes to the Station of Prophet Ibrahim [as] and offers there two units of prayer. He then comes to the well of *zam-zam* and drinks of its water, facing the *qiblah*. He should satiate himself with it and take breaths in-between continually, raising his sights and looking at the House each time. He should pour it on his body, if possible, otherwise wipe it on his face, his head and his body.

After drinking *zam-zam*, it is preferable to approach the Door of the Ka'bah and kiss the threshold. One then comes to the *mulatam*, which is the portion between the Black Stone and the Door of the Ka'bah; he presses his chest and his face to it and raises his right hand towards the threshold of the Door and says:

اللَّاهُ يَا أَيُّهَا فَضِيلُكَ وَمَغْفِرَتُكَ وَتَرْجَمُ رَجَّتِكَ

"The seeker is ■ Your door, asking for Your grace and Your pardon, and he hopes for Your mercy."

One should remain clinging there, crying, and if close enough to reach them, he should attach himself to the covers of the Ka'bah, otherwise he should raise his hands above his head, placing them flat and firm against the wall of the Ka'bah and connect his cheeks to the wall.

He should implore Allah ﷻ with supplications of whatever he wishes regarding the affairs of both worlds. He should say:

اللَّهُمَّ إِنَّ هَذَا بَيْتُكَ الَّذِي جَعَلْتَهُ مُبَارَكًا وَبَارَكْتَ لَهُ الْعَالَمِينَ هـ اللَّهُمَّ كَمَا فَدَيْتَنِي لَهُ فَصَلِّ بَيْنِي وَلَا تَجْعَلْ هَذَا آخِرَ الْعَهْدِ مِنِّي بَيْتِكَ وَارْزُقْنِي الْعَوْدَ إِلَيْهِ حَتَّى تَرْضَى عَنِّي بِرَجَّتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

"O Allah! This is Your House that You have rendered blessed and a guidance for all the worlds. O Allah! Just as you have guided me to it, so accept its visit from me. Do not let this be my final visit to Your House, and bestow upon me the return to it, until You are pleased with me. (Accept this supplication) With Your mercy, O the most Merciful of the merciful ones."

When one decides to return to his family, he ought to leave after a farewell circumambulation. He walks backwards with his face towards the House, crying, or tearful, lamenting upon separation from the House, until he leaves Masjid Harām.



Chapter 8, Section 10 *Hajj al-Mar'ah*

The Woman's Hajj

Woman is like man in all activities of *hajj* except that she does not uncover her hair. She does, however, uncover her face. If she veils something over her face under which there is something like the bill of a cap that keeps it from touching the face, it is permitted.

She does not raise her voice when pronouncing the *talbiyah*, or perform *ramal* during the circumambulations, nor hurry during the *sa'y* between the two green mileposts, but walks at her normal pace.

She does not shave her hair, rather she trims it. She dons whatever of stitched clothing she wishes; tunic, shirt, scarf, *khuffi* or gloves.

If the woman menstruates during the state of *ihram*, she should bathe, don the *ihram* and do as the pilgrim does, except that she should not circumambulate the House until she is pure.

If she menstruates after the stationing at 'Arafah, and after the circumambulation of visitation, she may leave Makkah and there is nothing against her for omitting the farewell circumambulation.



Chapter 8, Section 11
Al-Qirān wa'l-Tamattu'

Hajj Qirān and Hajj Tamattu'

Qirān is when one adopts the *ihram* for *umrah* and for *hajj* simultaneously from the *miqāt*. After offering the two units of prayer for *ihram*, one should say:

اللَّهُمَّ إِنِّي أُرِيدُ الضَّرْعَةَ فَتَبَرَّكُمَا لِي وَتَعَبَّكُمَا مِنِّي

"O Allah! I intend to perform *umrah* and *hajj*, so render them easy for me and accept them from me."

He then proclaims the *talbiyah*. When he enters Makkah, he begins with the circumambulation of his *umrah* in seven circuits, performing *ramal* in the first three only. He then offers two units of prayer for circumambulation, followed by performing *sa'y* between *Safā* and *Marwah*. These are the actions of *umrah*.

After the *sa'y*, he performs the circumambulation of arrival and the *sa'y* between *Safā* and *Marwah* for *hajj*. Thereafter, he completes the actions of *hajj* as previously mentioned with respect to the one performing *hajj ifrad*. When he pelts the *jamarat al-'aqabah* on the day of sacrifice, the slaughtering of a goat or one-seventh of a

badanah, is due on him; this is the *damm* of *qirān*. If he does not find that which he may slaughter then he fasts three days during the months of *hajj* prior to the day of sacrifice, and seven days after completion, whether in Makkah or in his own land.

Tamattu' is when one adopts *ihram* for *umrah* only from the *miqāt*. After offering the two units of prayer for *ihram*, one should say:

اللَّهُمَّ إِنِّي أُرِيدُ الضَّرْعَةَ فَتَبَرَّكُمَا لِي وَتَعَبَّكُمَا مِنِّي

"O Allah! I intend to perform *umrah*, so render it easy for me and accept it from me."

He then proclaims the *talbiyah* until he reaches Makkah, where he performs the circumambulation for it.

He discontinues saying the *talbiyah* when he commences the circumambulation. He performs *ramal* in the circumambulation and then offers two units of prayer for it, followed by the *sa'y* between *Safā* and *Marwah*. One then shaves the head, or trims the hair, if he had not brought a *hady* (sacrificial animal for the *hajj*). All matters are now lawful for him, and he may remain in Makkah outside the state of *ihram*.

If, however, he had brought a *hady*, he is not released from his *umrah*. On the day of *tawayyah*, he adopts the *ihram* for *hajj* from the Masjid Harām and does as the pilgrim for *hajj ifrad* does. When he pelts the *jamarat al-'aqabah* on the day of sacrifice, to slaughter a goat becomes binding on him, or one-seventh of a *badanah*; this is the *damm* of *tamattu'*. If he does not find that which he may slaughter then he fasts three days prior to the day of sacrifice, and seven days after completion, just like someone performing *hajj qirān* (*qirān*).

There is no *hajj tamattu'* or *qirān* for the inhabitants of Makkah; for them is only *ifrad*.



'Umrah (Lesser Pilgrimage)

The term '*umrah*' literally means 'to visit'. In Islamic legal terminology, it is 'visiting the sacred House of Allāh ﷻ and performing *sa'y* between Mounts Safā and Marwah in a specified manner'.

The performance of '*umrah*' once in a lifetime is an emphatic sunnah. It consists of adopting the *ihram*, circumambulation, *sa'y*, and shaving the head or trimming the hair.

Adopting the *ihram* is a condition for '*umrah*' and the circumambulation is a rudimentary element (*rakn*), whereas the *sa'y* and the shaving or trimming, are both incumbencies (*wajib*s). With regards to its sunnahs and manners, they are those as of *hajj* up until the completion of the *sa'y*.

It is permitted to repeat '*umrah*' within the same year, and it is permissible to perform it throughout the year. It is preferable though to perform it in the month of Ramadān and severely repugnant (*makrah tabi'iyah*) on the day of 'Arafah and the four subsequent days.

Its method of performance: One adopts *ihram* for it from al-Hill, if one is in Makkah. With regards to the foreigner who has not yet entered Makkah, he adopts it from the *miqat* or before it.

The person in the state of *ihram* for '*umrah*' abstains from everything which someone in *ihram* for *hajj* abstains from, and he does in his state of *ihram*, his circumambulation and his *sa'y* between Safā and Marwah as the *hajj* pilgrim does. Thus, when he has circumambulated, performed the *sa'y* and shaven the head (or trimmed the hair), he leaves the state of *ihram* for '*umrah*'.

He discontinues the proclamation of *talbiyah* when he kisses the Black Stone.¹

Offences during Hajj

Offences during *hajj* refer to 'the committing of forbidden acts in the state of *ihram*'. They are of six types:

1. *Those which nullify the hajj:*

This is sexual intercourse, provided it takes place prior to the stationing at 'Arafah. Whoever nullifies his *hajj* with sexual intercourse must continue to its culmination as one who has nullified it, and perform it by way of *qada'* the following year; due upon him is *damm* for which a goat suffices. Similarly, whoever has sexual intercourse during '*umrah*' prior to circumambulating four circuits, nullifies it. He continues it to its culmination and performs it by way of *qada'*; due upon him is a goat.

2. *Those which necessitate a badalah:*

2. Sexual intercourse after the stationing at 'Arafah, but prior to the circumambulation.
- b. Performing circumambulation of visitation being in the state of *jumrah*, or a woman performing it whilst menstruating or experiencing postnatal bleeding.

3. *Those which necessitate a single damm:*

¹ *Al-Fatawa al-Hanafiyyah* (at-Furqan al-Furqaniyyah).

- a. The motives of sexual intercourse, such as embracing, fondling, kissing and touching with lust, whether one ejaculates or not.
- b. The removal of all the hair of one's head, or of his beard. If that ■ due to a legal excuse then he has one of three choices: to slaughter a goat, fast three days or feed six destitute persons (for each destitute one-half *ṣā'* of wheat). If that is not due to a legal excuse, then a *dam* is due upon him.
- c. If a man dons sewn garments, or he covers his head with a conventional covering for a whole day, or he perfumes a whole large bodily part, such as the thigh, shin, arm, face, head or neck. If he perfumes his clothing, there is no *dam* due from him, unless he wears it for a whole day. Henna is categorised as perfume, hence if one applies it upon his head and it is tenuous that it does not conceal what is beneath it, then a *dam* is due from him, otherwise two *dam*s are due from him, because in this condition he has perfumed as well as covered his head.
- d. If he clips the nails of one hand or of one foot.
- If he omits the circumambulation of arrival or the farewell circumambulation, or he omits one of the circuits from the circuits of *'umrah*.
- f. Whoever omits an incumbent act from those of *ḥajj*, such as *sa'y*, the stationing at Muzdalifah, pelting the *jamarah*s, shaving the head (or trimming the hair), or the farewell circumambulation, ■ *dam* is due from him.

4. *Those which necessitate payment of sadaqah equivalent to one-half ṣā' of wheat or its monetary value:*

If one perfumes less than one whole bodily part, wears a perfumed shirt or cloth, for less than a day, clips one or two nails, performs the circumambulation of arrival or the farewell circumambulation in a state of minor ritual impurity, or omits one circuit from the lesser circuits of the circumambulation of arrival.

5. *Those which necessitate payment of sadaqah less than one-half ṣā':*
This is to kill a locust or a louse. If one exceeds beyond three then one-half *ṣā'* is due from him.
6. *Those which necessitate payment of the respective value:*

It is two; hunting of a land animal and cutting grass of the Ḥaram. If the value reaches the price of a *hady*, he shall have the option of whether to purchase a *hady* with that price, which he slaughters in the Ḥaram, or he purchase with it food which he gives ■ charity to the poor, for each one-half *ṣā'*, or he fasts one day in lieu of each one-half *ṣā'*. He is not bound by succession in these fasts. If its value does not reach the price of a *hady*, he has the option of the last two cases only, which are to feed or to fast. All this applies to when the animal is wild not owned by anyone. If it is owned by someone, then due from the offender is twice its value; the first for the preceding atonement, and the second is for its owner. Hunting within the Ḥaram is unreservedly unlawful, even though the hunter may not be in the state of *iḥrām*.

There is nothing as liability due for the killing of a wasp, moth, fly, ant, snake, scorpion, mouse, crow, mordacious dog, wolf or that which is not hunted. There is no harm for the one in the state of *iḥrām* to slaughter goats, a cow, ■ camels or a chickens for these are not wild animals hunted.

When two persons in the states of *iḥrām* participate in the hunt, a full recompense is due from each of the two. Whoever cuts the grass of the Ḥaram, or ■ wild tree which is not of what people grow, its value is due from him.

Note: Those factors that necessitate the payment of value, two morally upright persons will value it at the place where it was killed or at a place as close to it.

Hindrance

The reasons that hinder the completion of the *hajj* rites are divided into two: legal and physical.

Legal: When a woman loses her husband or her *mahram* (unmarriageable kin) due to death or divorce after entering the state of *ihram*, or if one's expenses are stolen or his mount dies and he cannot walk.

Physical: When the person in the state of *ihram* is confined because of an enemy, ■ afflicted with ■ illness or imprisonment.

The legal ruling for hindrance (*ihḍar*) is that the one hindered from completing the rites (*maḥṣar*) must send forth a *badī*, or payment for it so that a *badī* may be purchased with it, which will be slaughtered on his behalf inside the Haram. The hindered pilgrim does not release himself from *ihram* until the *badī* has been slaughtered. It is incumbent to agree on a specified day wherein the *badī* will be slaughtered.

Thereafter, when the hindered pilgrim releases himself from *ihram*, if he was one performing *hajj iḍrāḍ*, then due upon him is one *hajj* by way of *qada'* as well as one *umrah* the following year; the *hajj* for he had already commenced it, and the *umrah* for releasing himself from *ihram*. If he was performing *hajj qiran*, he releases himself by slaughtering two *badīs* for releasing himself from two *ihrams*; two *umrahs* and one *hajj* are due upon him.

When the hindered pilgrim sends forth a *badī*, and he takes an undertaking from them that they shall slaughter it on a specific day, and then the condition of being hindered ends, if he is able to catch up to the *badī* as well as the *hajj*, it shall not be permitted for him

to release himself from the *ihram*, and departing for *hajj* shall be binding upon him due to the cessation of the incapacity. If he catches up to his *badī*, he may do with it whatever he likes, i.e. sell it or slaughter it. If he is able to catch up to the *badī* but not the *hajj*, then he shall release himself from the *ihram* by slaughtering the *badī* due to his incapacity from performing the original objective.¹

Note: Whoever adopted the state of *ihram* for *hajj* and he missed the stationing at 'Arafah, such that the sun rose on the day of sacrifice, he has missed his *hajj*. He should perform the circumambulation and the *sa'y*, release himself from *ihram* and perform *hajj* by way of *qada'* the following year; there is no *dam* due on him.



Animal for Sacrifice

The *badī* (animal for sacrifice) is 'that animal which is brought to the Haram'. It includes camels, cows and sheep.

Of the camel nothing suffices for sacrifice except the one that has completed five years and entered the sixth. Of the cow nothing suffices except that which is of two completed years and has entered the third. Of the sheep nothing suffices except that which is of one complete year, be that a sheep or goat, unless it is a fat sheep, for which a six-month old will suffice when it cannot be differentiated between that which is one-year old due to its corpulence.

It is conditional for the *badī* to be free from defects that would prohibit it from its qualification for sacrifice.

A goat is permitted for everything except in two cases: for one who

¹ *Al-Jawabari* of *Naghrab* 'ala *Makhsar al-Qudat*.

performed the circumambulation of visitation when *junah*, and for one who had sexual intercourse after the stationing at 'Arafah and prior to shaving the head (or trimming the hair) and performing the circumambulation of visitation, for which nothing is permitted other than a *badanah*.

A *badanah* and a cow are each enough to be shared on behalf of seven people if each of those participants wishes to seek proximity with Allah ﷻ.

It is permitted to eat of the meat of the *baday tamattu'*, *qiran* and *istawm*, if it reaches its destination in the Haram, but it is not permitted to eat of other sacrifices, such as the *dams* of expiation and of vows, and the *baday* of hindrance and *istawm*, if they do not reach their destination.

It is better for a person to make the slaughter with his own hand if he can do that well, but if he cannot do that well, he should at least remain present next to the slaughter. He gives its coverings and its bridles away as *sadaqah*, and does not pay the remuneration of the butcher from them. Likewise, he does not sell its hide; if he uses it for himself, there is no objection, but if he sells the hide or the meat, he gives its payment away as *sadaqah*.

Place and time of slaughter

The three days of *nahr* (sacrifice) have been determined for the slaughter of the *baday qiran* and *tamattu'*, i.e. the 10th, 11th and 12th of Dhul-Hijjah. The slaughter is to take place after piling stones at the *jamarat al-ugabah*. As for the *baday* of other than *hajj qiran* and *tamattu'*, there is no restriction on the time for slaughter.

As for the place of slaughtering the *baday*, then that it is the area of Haram. It is sunnah to slaughter in Minā if the slaughterer is in the days of *nahr*. If it is on any other day, then Makkah is better.



Chapter 8, Section 16
Al-Hajj 'an al-Qhays

Hajj by Proxy

Worship is divided into three types:

1. *Purely physical*, like the prayer and fasting.
2. *Purely financial*, like *zakah* and *sadaqah*.
3. *A combination of both*, like the *hajj* and *umrah*.

With regards to the first type, it is unreservedly unacceptable to appoint someone as proxy or substitute. With regards to the second type, it is absolutely acceptable to appoint a proxy, and with regards to the third type, it is acceptable to appoint a proxy subject only to the existence of an incapacity. Thus, whoever is himself unable to perform *hajj* but he does possess finances, it is incumbent (*wajib*) upon him to appoint someone a proxy for himself who will perform the *hajj* on his behalf.

The *hajj* will be valid on his behalf subject to the following conditions:

- a. His incapacity must be one that persists until his death.
- b. The one performing *hajj* must make the intention on behalf of the unable person, saying: "I have adopted *ihram* on behalf of so-and-so." Making the intention in the heart is sufficient.
- c. Most of the expenses should come from the wealth of the person on whose behalf the *hajj* is being performed.

The expiation (*kaffarah*) of any offence committed is a liability upon the proxy for it is he who is the cause of it. With regards to the *baday* for hindrance, it is due from the original person because the proxy has no control over the hindrance.

Whoever bequeaths a *hajj* to be performed on his behalf after his death, it is incumbent to enforce his bequest. If it is from one-third of his property, it shall be fulfilled otherwise his bequest will stand void.

Upon whomsoever *hajj* was due and he dies prior to performing it, if he dies without a will he is undeniably sinful, but if one of his heirs, or anyone else, make a contribution of *hajj* for him, then it is hoped their *hajj* on his behalf will be accepted, if Allāh ﷻ wills.



Chapter 8, Section 17
Ziyārat Qabr al-Nabi ﷺ

Visiting the Grave of Prophet Muhammad (Allāh bless him and grant him peace)

The scholars are unanimously in agreement in the fact that the most noble of cities are Makkah and Madinah.

They do, however, differ upon which of the two is more excellent. It is said that Makkah is superior, and it is also said that Madinah is superior. The favoured opinion is that Makkah is superior to Madinah, and that difference applies to any place other than the actual grave of the beloved Prophet Muhammad ﷺ; the place that touches the noble body of the Prophet ﷺ, that is altogether superior than the Ka'bah, the *Masb* and the *Karrī*.¹

Visiting the grave of the Prophet ﷺ is undoubtedly one of the most excellent of all preferred acts as it is closer to incumbency (*wajib*) for one who is able to do it.²

¹ *Radd al-Muhtar ala Tadharr al-Mukhtar* (Hāshiyat Ibn 'Abidin)
² *Al-Fatawā al-Hamawīyah* (al-Fatawā al-Hamawīyah).

When one makes the intention to visit the blessed grave of the Prophet ﷺ, he should make a simultaneous intention to also visit Masjid Nabawi. For it is one of those masjids, towards which making a journey has been emphasised. When one is making the journey for this visit, he should invoke blessings and peace of Allāh ﷻ upon the Prophet ﷺ in abundance throughout the journey.

When he sees the outskirts of Madinah, he should further invoke blessings upon the Prophet ﷺ and say:

اللَّهُمَّ هَذَا حَرَمُ نَبِيِّكَ فَأَجْعَلْهُ وَقِيَّةً لِي مِنَ النَّارِ وَأَمَّا بَيْنَ الْعَذَابِ وَاجْتَنِبِي مِنَ
الْعَاقِبَتَيْنِ بِخُصَاةِ الْخُصْطَلَى تَعْمِدُ النَّارَ

"O Allāh! This is the sacred sanctuary of Your Prophet; thus, make it for me a shield against Hell-fire and a security from punishment, and make me of those who win the intercession of the Chosen One (Muja'fā) on the Day of Reckoning."

If possible, one should bathe prior to entering Madinah as well as after he has entered it. He should don his most fine clothes and apply perfume, and he should enter it with humbleness in a peaceful and dignified manner.

When one enters the holy city of Madinah, and after placing his belongings safely away, he should begin by entering Masjid Nabawi, in the sunnah manner of entering masjids, by placing his right foot first and say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

"O Allāh! Send blessings upon Muhammad and upon the family of Muhammad. O Allāh! Forgive me my sins, and open for me the doors of Your mercy."

One should then offer the supererogatory prayer of greetings in two units at its pulpit, and standing in the prayer in such that the pillars of the pulpit are parallel to his right shoulder, because that is the place where the Prophet ﷺ would stand, being between the blessed grave of the Prophet ﷺ and the pulpit. Thereafter, one should prostrate out of gratefulness to Allah ﷻ for the opportunity He has granted, and supplicate for whatever he desires.

After that, he should proceed towards the blessed grave of the Prophet ﷺ and stand approximately four yards from the blessed tomb with profound reverence, with his back towards the *qiblah* and standing parallel to the head and noble face of the Prophet ﷺ. He should imagine the noble person of the Prophet ﷺ as if he is asleep in his grave, that he knows who the attendee is and is listening to him, and then he should say as follows:

السلام عليك يا سَيِّدِي يَا رَسُولَ اللَّهِ
السلام عليك يا سَيِّدِي يَا حَبِيبَ اللَّهِ

"Peace be upon you, my Master, O Messenger of Allah.
Peace be upon you, my Master, O Beloved of Allah."

أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ ۖ قَدْ بَلَغْتَ الرِّسَالَةَ وَأَدَّيْتَ الْأَمَانَةَ وَهَضَمْتَ الْأَمَّةَ
وَجَاهَدْتَ فِي سَبِيلِ اللَّهِ حَتَّى جَهِدَهِ قَبْرُكَ اللَّهُ فَعَالَى عَمَّا أَفْعَلُ مَا جَزَى نَبِيًّا
عَنْ قَوْمِهِ وَرَسُولِهِ عَنْ أُمَّتِهِ

"I testify that you are the Messenger of Allah. You have indeed delivered the message, and fulfilled the trust, and counselled the Ummah, and endeavoured in the way of Allah, fulfilling the right of endeavouring in His way. Therefore, may Allah bestow upon you blessings, on our behalf, more greater than what He rewards to Prophets on behalf of their nations, and to Messengers on behalf of their Ummah."

¹ This is the *supplicat al-shahid*.

يَا رَسُولَ اللَّهِ أَنتَ الشَّافِعُ الْمُسْتَعِ ۖ وَفَقَالَ اللَّهُ تَعَالَى : تَوَلَّوْا أَنفُسَكُمْ إِذَا طَلَبْتُمْ
أَنفُسَكُمْ جَاهِدُوا اللَّهَ فَاسْتَغْفِرُوا اللَّهَ وَاسْتَغْفِرُوا لَهُمُ الرَّسُولَ لَوْحِدُوا اللَّهَ تَوَلَّوْا رَجَبًا ۖ
وَلَوْ جَسَدُكَ طَالِبِينَ لَا نَفْسًا مُسْتَغْفِرِينَ إِلَّا نَفْسًا فَاشْفَعْ لَنَا إِلَى رَبِّكَ وَاسْتَعِذْ أَنْ
يُنَبِّتَنَا عَلَى شَيْئِكَ وَأَنْ يَجْعَلَ رَحْمَةً فِي زَمْرَتِكَ ۖ الشَّافِعُ الشَّافِعَةُ الشَّافِعَةُ يَا رَسُولَ
اللَّهِ ۖ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَتِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا
لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ

"O Messenger of Allah, you are the intercessor whose intercession is accepted, for Allah has said: "And if, when these people had wronged their souls, they had come to you and sought forgiveness from Allah, and the Messenger had sought forgiveness for them too, then they would have certainly found Allah most Relenting, ever Merciful." We have certainly come to you as those who have wronged themselves, seeking forgiveness for our sins, so you, O Messenger of Allah, intercede for us to your Lord and ask Him to grant ■ death with us being on your path, and that He raises us amongst your group. Intercessional! Intercessional! Intercessional! O Messenger of Allah! "O our Lord! Forgive us and our brethren who have preceded ■ in faith, and do not place malice in our hearts against those who believe. O our Lord! Verily, You are ever Kind, ever Merciful." ■

Thereafter, one should greet the Prophet ﷺ on behalf of those who have requested him, saying: "Greetings to you, O Allah's Messenger, from so-and-so person, son of so-and-so. He seeks your intercession to your Lord, so you intercede for him and for all the Muslima." If he forgets the names, or if they are numerous, then he may simply say: "Greetings to you, O Messenger of Allah, from all those who have asked me to forward their greetings."

After that, he should invoke blessings upon the Prophet ﷺ and supplicate for whatever he wishes.

¹ Qur'an, Sūrat al-Nisā' (4) verse 64.

² Qur'an, Sūrat al-Hashr (59), verse 10.
³ M.I.H. Pirzada.

Subsequently, one should move on about a yard until he is parallel to the head of Leader of the Believers, Abū Bakr al-Sīdīq [ra], and say as follows:

السلام عليك يا خليفة رسول الله • السلام عليك يا صاحب
رسول الله في القار • السلام عليك يا زبقة في الأسفار • السلام عليك
يا أمية في الأسرار • وجزاك الله عنا أفضل مما جزى إمامنا عن أمية نبيه •
سبل الله سبحانه لك دوام جنتك والفضل مع جزيك وثبوت رزاقتنا • السلام
عليك وزخه الله ونزكاته

"Peace be upon you, O vicegerent of the Messenger of Allah. Peace be upon you, O companion of the Messenger of Allah in the cave. Peace be upon you, O companion of the Messenger in journeys. Peace be upon you, O Beholder of the secrets of the Messenger. May Allah bestow upon you, on our behalf, greater reward than what He rewards to an Imam from the Ummah of his Prophet. Ask Allah, the Glorified, that He grants us continuous love for you, rising in the Hereafter in your group, and acceptance of our visit. Peace be upon you, and the mercy of Allah, and His blessing."

Thereafter, one should move on about a yard until he is parallel to the head of Leader of the Believers, 'Umar ibn al-Khattāb [ra], and say as follows:

السلام عليك يا أمير المؤمنين • السلام عليك يا مطهر الإسلام • السلام
عليك يا مكبر الأضنام • جزاك الله عنا أفضل الجزاء لقد نصرنا الإسلام
والسنيين • السلام عليك وزخه الله ونزكاته

"Peace be upon you, O Leader of the Believers. Peace be upon you, O the one who manifested Islam. Peace be upon you, O the one who wiped away of idols. May Allah bestow upon you, on our behalf, the best of reward, for

you helped Islam and the Muslims. Peace be upon you, and the mercy of Allah, and His blessings."

After that, he should step back about half a yard and say:

السلام عليكمنا يا صاحب رسول الله وزبقة وزبقة وشعرتيه والعمارين له
على القيام بالدين والقائمين بعده بصلاح السنيين • جزاكم الله أحسن
الجزاء • جنتكم تتوسل بعتنا إلى رسول الله ليتحقق لنا ونسئل الله ربنا أن
يقبل شيعتنا ويحييتنا على ملبه ونديمتنا علينا ويخففنا في أمرنا

"Peace be upon you both, O companions of Allah's Messenger in the tomb, and his friends, and his ministers, and his advisers, and his aides in the establishment of religion, and guardians of the affairs of Muslims after him. May Allah grant you both the most excellent reward. We have come to you so that we may take you as a means (intermediary) to Allah's Messenger so that he may intercede for us and ask Allah, our Lord, that He accept our effort, and that He keeps us alive in his community, and that He gives us death upon his way, and that He raises us in the Hereafter amongst his group."

After that, one should supplicate for himself, for his parents, for whoever has requested him for supplication and for all Muslims. He should then return a little back further and stand parallel to the head of the Prophet ﷺ and say:

اللهم إني أذكرك وتذكرك الحق : ذكركم إذ ظلمنا أنفسكم جأؤك فاستغفركم
الله واستغفر لهم الرسول أرجو الله عز وجل رحبنا • وكذا جنتك سامعين ذكرك
طامعين أترك مستغفيعين ببيتك إليك • اللهم ربنا اغفر لنا ولا آبائنا وأمهاتنا
وأخواتنا الذين سبقونا بالإيمان ولا تجعل في قلوبنا غلا للذين آمنوا ربنا إنك
زبور رحيم • ربنا آمنا في الدنيا حسنة وفي الآخرة حسنة وربنا عذاب النار •

يَسْتَحِبُّ رَبُّكَ رَبِّكَ الْيَوْمَ عَشَاءَ يَعْمَلُونَ رَبِّكَ عَلَى الرَّسَدِ
وَالْحَسْبُ لِلَّهِ رَبِّ الْعَالَمِينَ

"O Allah! You have indeed stated, and Your statement is the truth; And if, when these people had wronged their souls, they had come to you and sought forgiveness from Allah, and the Messenger had sought forgiveness for them too, then they would have certainly found Allah most Relenting, ever Merciful." Hence, we have come to You observing Your statement, and obeying Your command, and seeking the intercession of Your Prophet to You, O Allah, our Lord! Forgive us, our fathers, our mothers and our brothers who have preceded us in faith, and do not place malice in our hearts against those who believe. O our Lord! Verily, You are ever Kind, ever Merciful." "Our Lord! Grant us good in the world, and grant us good in the Hereafter, and save us from the torment of the Fire." "Glorified is Your Lord, Lord of majesty, from all that they (falsely) attribute, peace be upon the Messengers, and all praise is for Allah, Lord of all the world."

To the supplication, one may add anything that he wishes, and he may make whatever supplication he remembers.

After that, one should go to the Abū Lubābah Pillar. This is the pillar to which Abū Lubābah (ra) tied himself until Allāh ﷻ forgave him. It is between the blessed grave and the Pulpit. One should offer two units of prayer here, repent to Allāh ﷻ and supplicate for whatever he wishes. He should then go to the Pulpit and, in order to receive blessings of the Prophet ﷺ, he should place his hand upon that wooden end upon which the Prophet ﷺ would place his hand when delivering the sermon (*khutbah*). After that, he should go to the Munānāh Pillar. This is the remains of that tree stump which cried in longing for the Prophet ﷺ when he left it and began to deliver the sermon from the Pulpit. One should supplicate for anything that he wishes at all the sacred places.

¹ Qur'an, Sūrat al-Nisā' (4), verse 64.

² Qur'an, Sūrat al-Faṭḥ (50), verse 10.

³ Qur'an, Sūrat al-Baqarah (2), verse 201.

⁴ Qur'an, Sūrat al-Saffat (37), verses 180-182.

After the visit to the Prophet ﷺ, it is recommended (*mustaḥabb*) to proceed towards the al-Baqī cemetery and visit the sites and tombs there. It is also preferred for one to visit the graves of the Martyrs of Uhud, and if Thursday is possible, then that would be better; and there one should say:

سَلَامٌ عَلَيْكُمْ يَا صِدِّيقِي أَيُّهَا النَّبِيُّ سَلَامٌ عَلَيْكُمْ يَا قَوْمِي مُحَمَّدِينَ
وَلَا إِنْ شَاءَ اللَّهُ يَكُنْ لَاجِفُونَ

"Peace be upon you for your endurance, thus most excellent are your final abodes. Peace be upon you, O abode of the group of believers, and indeed, Allah-willing, we shall also be among you."

One should then recite *ayat al-kursi* (the verse of the throne, 2:255),¹ Sūrat al-Ikhlāṣ (112) eleven times, and Sūrat Ya-Sin (36) if possible, and gift the reward to all of the martyrs and the believers buried around them.

It is preferred (*mustaḥabb*) for one to visit Masjid Qublatayn and Masjid Qubā'; and take blessings from the traces of prophetic remnants as well as the sacred places. As long as one is in the luminous city of Madinah, it is recommended to offer all prayers in Masjid Nabawi, and when he intends to return to his homeland, it is preferable for him to bid farewell to Masjid Nabawi with the performance of two units of prayer, then to go to the blessed grave of Allāh's Messenger ﷺ and supplicate for whatever he wills, as Allāh ﷻ is the Acceptor of supplications.

Hadiths on the virtues of Madinah

1. Prophet Muḥammad ﷺ stated: "Verily, *īmān* (faith) runs towards Madinah like a snake runs towards its hole."²
2. The holy Prophet ﷺ said: "Of you, whoever is able to die in

¹ Qur'an, Sūrat al-Baqarah (2), verse 255.

² *Sahih al-Bukhārī*, book of *Fada'il al-Madīnah*.

Madinah, he should die there, because I will intercede for whoever dies there".¹ Umar ibn al-Khattab [ra] would say: "O Allah! Bless me with martyrdom in Your path, and render my death in the city of your Messenger ﷺ."

3. The holy Prophet ﷺ said: "One prayer in this Masjid of mine is better than a thousand prayers in any other place, except Masjid Harām."²

4. The holy Prophet ﷺ said: "Whoever offers forty prayers in this Masjid of mine, in such a manner that not one prayer is missed, salvation from the Fire, discharge from punishment, and protection from hypocrisy shall be written for him."³

5. The holy Prophet ﷺ said: "That (space) which is between my House and my Pulpit is a garden from the gardens of Paradise, and my Pulpit is upon my Fountain."⁴

6. The holy Prophet ﷺ said: "Whoever performs *hajj* and he does not visit me, he has offended me."⁵

7. The holy Prophet ﷺ said: "Whoever, despite having the ability, does not visit me, he has offended me."⁶

8. The holy Prophet ﷺ said: "Whoever performs *hajj* and then visits my grave after my death, he is as that (person) who visited me during my lifetime."⁷

9. The holy Prophet ﷺ said: "Whoever visits my grave, my intercession (*shafa'ah*) becomes obligatory for him."⁸

¹ *Sunan al-Tirmidhi*, book of *Masajid*.

² *Sahih al-Bukhari*, book of *Fada'il al-Madinah*.

³ *Sahih Muslim*.

⁴ *Musnad Ahmad ibn Hanbal*, volume 3, page 37.

⁵ *Sahih al-Bukhari*, book of *Fada'il al-Madinah*.

⁶ Cited in *Al-Ishlah al-Fiqhiyah fi'l-Madhalah al-Akbarah*.

⁷ Cited in *Nisab al-Ishlah*.

⁸ Cited in *Al-Ishlah al-Fiqhiyah fi'l-Madhalah al-Akbarah*.

10.

The holy Prophet ﷺ said: "Whoever comes to me as a visitor, and he had no other purpose but to visit me, it is a right upon me to be his intercessor on the Day of Judgement."

الحمد لله رب العالمين

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الحمد لله رب العالمين

والسلام والسلام على نبيه الكريم وعلى آله وأصحابه أجمعين

All praise is for Allah, Lord of all the worlds. And peace and blessings be upon the Leader of the Messengers, and upon his family and all his companions.

This (book, *Imdad al-Fah al-Ibadat*) is what Allah has enabled me to write, and I have no ability but through Allah, upon Him I depend and to Him I return. I ask Allah to render it beneficial to male and female Muslims, especially to those who live in Western countries.

O Allah, our Lord! Accept it from me, my parents, my family, my teachers, my friends, my students and all the believers on the day the reckoning will be established, for the sake of Your noble Beloved, upon him be the noblest of blessings and the most absolute of salutations.

يا ربّ عليّ وسلم قايماً على خبيث كذا خبيث وكذا عليّ فليق عليه

O Lord! Forever send blessings and peace upon Your Beloved ﷺ, in a manner as You wish and are pleased to do so.

Muhammad Imdad Hussain Rizada
Founder and Principal, Jamia Al-Karam
Eaton Hall, Retford, England, United Kingdom

Friday, 29th Jumada'l-Ula, 1412 AH (6th December, 1991 CE)

¹ *Radd al-Muqdar* and *Qurr al-Muharrir* (Tashreeh al-Sharh).

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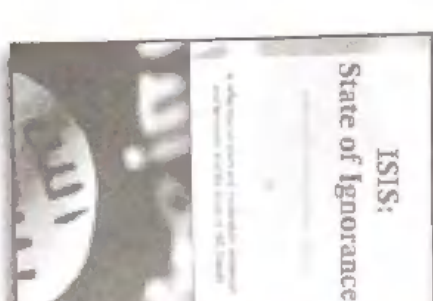
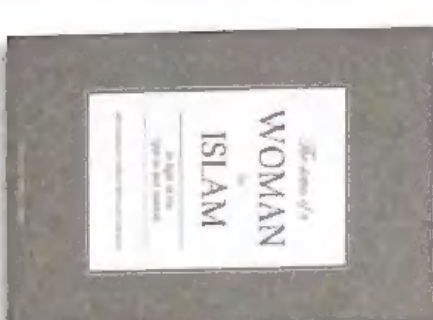
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'Allāmah Abdul Rasul Arshad

